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THE
ANTIQUARY:

A MAGAZINE DEVOTED TO THE STUDY
OF THE PAST.

*Instructed by the Antiquary times,
He must, he is, he cannot but be wise.*

TROILUS AND CRESSIDA, Act ii. sc. 3.

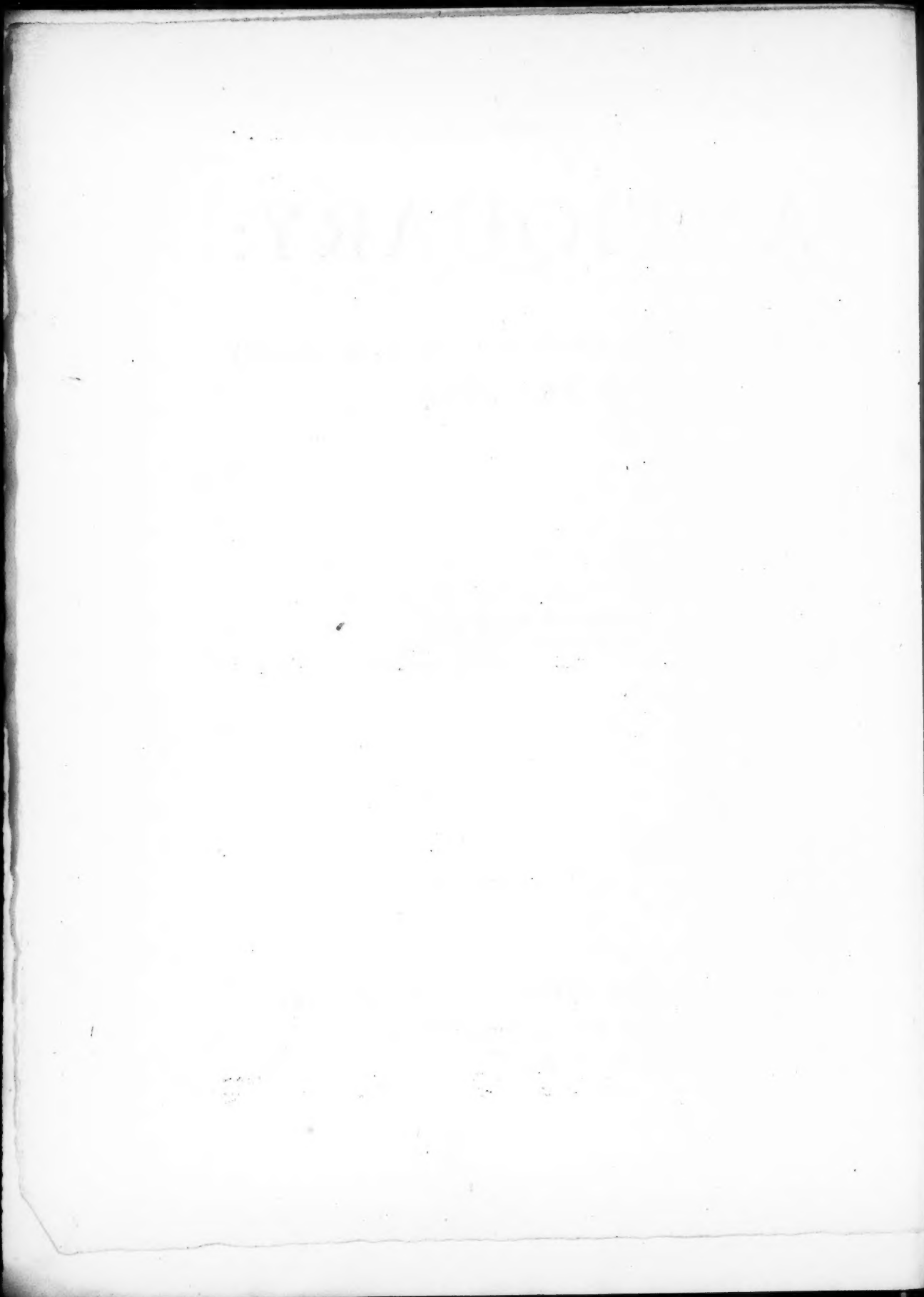
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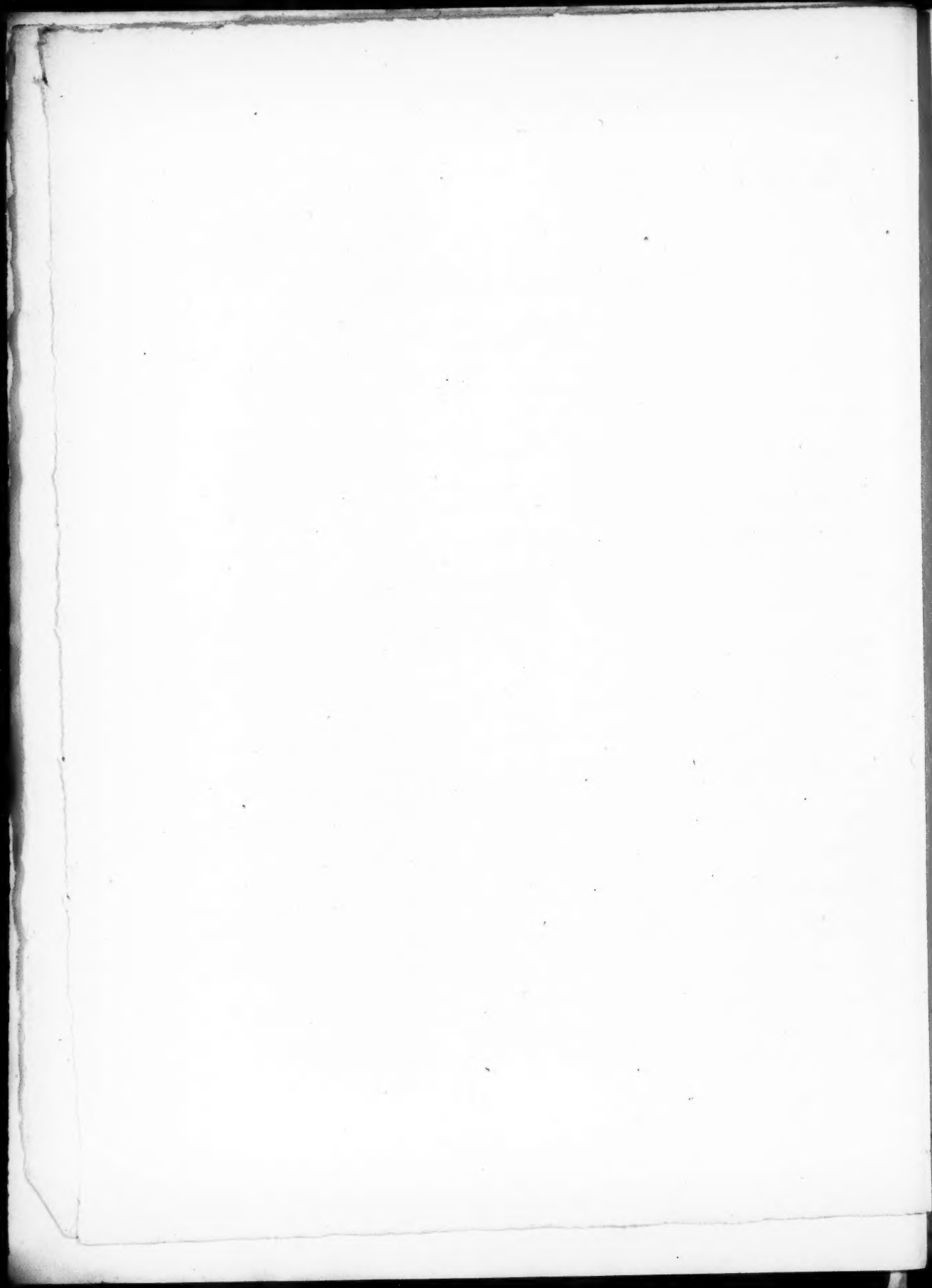
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The Antiquary.



JANUARY, 1882.

New Year Customs.

By the Rev. WALTER GREGOR.

Kind Reader, we wish you and yours a Happy New Year.

*Et cur laeta tuis dicuntur verba kalendis
Et damus alternas accipimusque preces ?**

The god of the New Year answers :—

*Omina principiis (inquit) inesse solent.
Ad primam uocem timidus aduertitis aures,
Et uisam primum consulit augur auem.
Templa patent auresque deum, nec lingua caducas
Concipit ulla preces, dictaque pondus habent.†*

In the opinion of Barnabe Googe, Christians have taken up the custom of New Year greetings from the heathen :—

And good beginning of the year they wishe and wishe
again,
According to the auntient guise of heathen people
vaine.‡

Such greetings, whether heathenish or Christian, are kindly.

Every human heart is human,

and will give vent to its feelings, despite laws and threats of all kind, whether from State or Church.

It was in vain Theodosius forbade all kinds of idolatry by the most severe punishments (392), bishops undertook the destruction of heathen temples, and numbers of monks were sent through the provinces with full power from the Roman emperors to root out every trace of heathen worship. It was to little purpose Ambrose, Augustine, Leo the Great, and other leaders used their eloquence and influence to put a stop to Pagan customs. The lads in Cleveland will still call through their neighbour's key-hole :—

* *Fasti*, i. ll. 175, 176. † *Ibid.* ll. 178-182.
‡ *The Popish Kingdom*.

I wish you a merry Christmas,
And a happy New Year,
A pantry full of roast beef,
And a barrel full of beer.

and the boys and girls in the West Riding will repeat the same words as they go their round seeking New Year's gifts, while Dunbar has given his New Year's greeting to James IV. :—

*My Prince in God gif thé guid grace,
Joy, glaidnes, confort, and solace,
Play, pleasance, myrth, and mirrie cheir,
In hansell of this guid New Yair ;**

with "many Fraunce crowns," and Alexander Scott, in "Ane New-Yeir Gift to the Quene Mary, quhen scho come first hame" (1561), has uttered the wish—

*To seiss thy subiectis so in luf and feir
That rycht and reasoun in thy realme may rule,
God gife thé grace aganis this gude new-zeir ;*

and Buchanan has paid his homage to the same unfortunate queen :—

Do quod adest, &c. ;

and the poets laureate of England, from Thomas Shadwell (1688) to Henry James Pye, who died in 1813, and in his last ode paid a tribute to the heroes, who risked everything :—

*That climes remote, and regions yet unknown,
May share a George's sway, and bless his patriot
throne ;*

and composers have done their best to set them to music, and musicians to sing them, and the Council Chamber of St. James has seen the king and his courtiers assembled in all their bravery to hear them sung.

Feasting held a prominent place in the New Year festivities.

Human nature is much the same in all ages and in all countries, and what was done on the banks of the Tiber was done in the north-east corner of Scotland. The old Roman put on his holiday attire, and enjoyed the sights to be seen in the streets—the inauguration of the magistracy, with all its imposing ceremonies.

*Vestibus intactis Tarpeias itur in arces,
Et populus festo concolor ipse suo est.
Iamque noui præeunt fasces, noua purpura fulget,
Et noua conspicuum pondera sentit ebur.
Colla rudes operum præbent ferienda iuuenti,
Quos aluit campis herba Falisca suis.†*

* Dunbar's *Poems*, ed. by D. Laing, vol. i. p. 91.
† *Fasti*, i. ll. 79-84.

In the north-east of Scotland, after all necessary work had been accomplished as early as possible, every one dressed and gave the day to pleasure-seeking—some visiting, some going to shooting-matches, some “thigging.” Each household, however poor, made exertion to have something dainty for food. At night there was card-playing, sometimes in private houses, sometimes in ale-houses, when a good deal of strong drink was used “for the good of the house,” and sometimes there were balls. Not seldom in all this there were excesses.

Their tables do they furnish out with all the meate they can :

With march-paynes, tartes, and custards great, they
drink with staring eyes,
They rowte and revell, feede and feaste, as merry all
as pyes :

As if they should at th’ entrance of this New Yeaer
hap to die,
Yet would they have their bellies full, and auncient
friends allie.*

The Church raised its voice against such revelry. Maximus says :—

Quis sapiens, qui dominici Natalis sacramentum colit, non ebrietatem condemnat Saturnaliū, non declinet lasciviam Kalendarum?—Nam ita lascivunt, ita vino et epulis satiantur, ut qui toto anno castus et temperans fuerit, illa die sit temulentus atque pollutus.†

In some places (e.g. Banff) it was not unusual for the servants and children of the better-class households to dine together, when the master and the mistress saw to their comfort, and the master made the punch and distributed it, offering his congratulations and good wishes to the domestics. This is the counterpart of the Roman treatment of slaves on the *Saturnalia* (17th December),

Saturnalibus, optimo dierum,‡

when the liberty given was such that it became proverbial :—

Age, libertate Decembri,
Quando ita maiores voluerunt, utere.§

In the north-east of Scotland, with all the merriment the poor were kept in mind. Substantial presents were made; raffles, balls, or shooting-matches were set on for some of the more needy. One mode of giving help was by a kind of begging, called “thigging.” A few of

the young men of a district started early in the morning to collect meal or money for an old man, or woman, or frail couple, as the case might be. On approaching each house they sang a song, in which the wants of the needy were set forth :—

It's nae for oorsels it we come here,
B'soothan, b'soothan,
It's for sae scant o' gear,
An awa b' mony a toon, &c.

Then they told their story, got their alms (a cogful of oatmeal, or a few pence), partook of hospitality. Between kindly greetings, news of the day, a little good-natured banter with the guidewives, and an occasional salute from the maidens, it was a day of glee. When a boy, often have I stood at my father's door and watched the stalwart happy lads scouring the district-side on their errand of mercy, feeling little the weight of the bag of meal on the back.

The brute creatures shared in the common joy. In Banffshire it was till lately, and it may be still the custom, to give to each of the horses and cattle a small quantity of unthreshed oats (“a rip o' corn”) as the morning provender. The “clyack” sheaf, (Gael. *cailleach*, an old wife), which had been taken home in triumph when the crop was all cut, and carefully kept in store against this day, was given to the oldest mare, if in foal, and if there was not a mare in foal, it was given to the oldest cow in calf. This custom extended to other parts of Scotland. Burns says :—

A guid New-Year I wish thee, Maggie!
Hae, there's a nipp to thy auld baggie.*

The Roman citizens gave *Strenæ* to each other, and to their rulers. At first these gifts were simple and such as the poorest could give, mere expressions of goodwill and of good wishes for prosperity during the coming year. With the increase of wealth and power, and the loss of the austere mode of life, they became next to a tax on those who, from their rank, or office, or wealth, were required to give. The Emperors looked for them, and gladly accepted them, and gave in return. Of Augustus it is said :—

Omnes ordines in lacum Curtii quotannis ex voto pro salute ejus stipem jaciebant : item kalendis Januariis strenam in capitolio, etiam absenti.†

* Popish Kingdom.

† Hom. ciii.

‡ Catullus, xiv., 15. § Horace, *Sat.* ii. 7, ll. 4, 5.

* Burns, vol. i. p. 213, Chambers' Library Ed. 1856.
† Sueton. *XII. Cæsars* : Octav. Aug. 57.

Nero would accept gifts only on the first of January, and issued a decree against what was called "*strenarum commercium*."

Quotidiana oscula prohibuit edicto; item strenarum commercium, ne ultra Kalendas Januarias exerceatur. Consueverat et quadruplam strenam et de manu reddere.*

Caligula exceeded all the emperors in his greed of gold, and it is told of him that he used to roll himself on heaps of it:—

Edixit et strenas ineunte anno se recepturum; stetitque in vestibulo ædium Kalendis Januariis ad captandas stipes quas plenis ante eum manibus ac sinu omnis generis turba fundebat.†

Claudius abolished the custom.

The Italians have inherited the word, and Dante testifies to the value put on the gifts:—

Virgilio inverso me queste cotali
Parole usò; e mai non furo strenne,
Che fosser di piacere a queste equali.‡

The French have adopted the word, and call a New Year gift *étrenne*, and speak of "le premier dimanche après les estraines,"§ as well as "le jour de l'estraîne" :—

Mes dames & mes damoiselles,
Se Dieu vous doint joye prouchaine,
Etcoutez les dures nouvelles
Une j'ouy le jour de l'estraîne.||

All along, with their refinement of manner, they have followed the custom of giving presents on New Year's Day; and "bone estraine" came to signify in a great measure, prosperity:—

Mais Diex, qui est donnerres de joie souveraine,
Li a cestui lundî envoie bone estraine.¶

while "malle estraine" meant misfortune:—
Près nemont mort; Diex lor doint malle estraine.**

It is, perhaps, in France that any one single New Year's present has reached the

* Tiberius Nero, 34.

† Caligula, 42.

‡ *Purgatorio*, canto xxvii. ll. 118-120.

§ "Item, Ladite confrairie (des drapiers) doit sevir le premier dimanche après les estraines, se celle de Nostre-Dame n'y eschevit, demandé & obtenu congé de notre prevost de Paris, & à y cellui siege appellé nostre procureur.—(Denis Francois) Secousse Ordonnances des roys de France de la troisième race. Tome iii. Paris: 1732; in folio, p. 583, No. 3.

|| *Les Œuvres de maître Alain Chartier*, &c., Paris: 1617; in-4to, pp. 525, 526.

¶ *Li Romans de Berte aus graus piés*, coupl. l. p. 73. Publié par Paulin, Paris,

** *Chansons de Châtelain de Coucy*, ch. xiv. p. 57.

greatest cost—that of Louis XIV. to Madame de Montespan. This gift consisted of two covered goblets and a salver of embossed gold, richly ornamented with diamonds and emeralds, and was valued at ten thousand crowns.

Kings at times approached each other with gifts on New Year's day:—

Massire Thomas Channelle, chevalier trenchant de Roy d'Angleterre, lequel est venu apporter l'estraîne du Roy d'Angleterre du jour de l'an.*

In England the nobles sent a purse with gold in it to the king, and retainers made a present to their lords, often a capon:—

Yet must he haunt his greedy landlord hall
With often presents at ech festivall;
With crammed capon's every new year's morn.†

In Scotland, presents were made, and till lately, on Hansel Monday. Mistresses on the morning of this day gave a small gift, commonly a piece of dress, to each of her domestics. In some districts scholars presented their masters with small tokens of goodwill. On this day in parts of Buchan some gave nothing away till something was got. Such an act would have given away the luck of the year. Town corporations made presents to such as had the means of forwarding or hindering the prosperity of the towns. Leicester may be cited as an example. In return for a gift of two corslets, a pike, a musket, a sword, and a dagger, sent on New Year's Day, 1610-11, by Mistress Elizabeth Haslewood, the corporation sent "a runlett of wyne and one suger lofe," of the value of 31s.‡

Although the Church tried to put an end to the practice of giving presents on New Year's Day, it was to no purpose. Maximus exclaims:—

Illud autem quale est, quod surgentes mature ad publicum cum munusculis, h.e. strenis unusquisque procedit, et salutaturus amicos, salutatur præmio antequam osculo.§

It is only according to human nature to try to forecast the future and to use means to secure its prosperity. The good Bishop

* *Notice des émaux, bijoux & objets divers, exposés dans les galeries du musée du Louvre, IIe partie, documents & glossaire*, p. 307. Paris, 1853, in-12. M. Leon de Laborde

† Bishop Hall's *Satires*, v. 1. Chiswick, 1824.

‡ *Notes and Queries*, 5th Series, vol. xi. p. 24.

§ Hom. ciii.

Maximus lets us know what the people of his time did to find out what lay before them.

*Novum annum Januarias appellant Calendas cum vetusto semper errore et horrore sordescant. Auspicia etiam vanissimi colligere se dicunt, ac statum vite sue inanibus indicibus æstimantes, per incerta avium, ferarumque signa imminentes anni futura rimantur Ne auspicemini, ne auguriis intendatis.**

In many a house in Banffshire, the last thing done was to cover up the peat fire with the ashes and to smooth it over. It was carefully and anxiously examined in the morning to see if there was in the ashes, anything like the print of a foot with the toes towards the door. If such a print was traced it was a forecast that one of the household was to leave, if not die. The first fire, too, was watched. If a peat or live coal rolled away from it, there was to be a break in the family circle.

The first foot held a prominent place in forecasting what was to be the course of fate during the coming year. A woman as "first-foot" forboded evil (North of England); one having flat-soles was the bringer of much ill-luck (North of England and Patrick); a sanctimonious person brought nothing good in his steps (Patrick). To meet a cat as the first-foot was the worst thing that could befall one (Banffshire). In the same county there were some men and women who were at all times looked upon as harbingers of good fortune, and to receive hansom from such, on setting on a journey or on entering upon an undertaking ensured success. To meet such a one on New Year's morning as the first-foot brought full measure of success. One with a highly-arched sole (North of England) as well as a bachelor (Stamfordham) was a good first-foot, and for a maiden to meet her lover was a most happy circumstance. St. Agnes' Eve or Day, however (January 21), was of more moment and was much observed by maidens to divine who were to be their husbands. By certain ceremonies and certain formulæ, St. Agne, was pleased to send them dreams which revealed the future as to marriage. In Durham the words are:—

* *In Circumcisione Domini, sine de Kaiendis Januarii Increpatio Lugduni, 1633.*

Fair Saint Agnes, play thy part,
And send to me my own sweetheart,
Not in his best nor worst array,
But in the clothes he wears every day;
That to-morrow I may him ken,
From among all other men.

So much stress was laid by some on the "first-foot," or "lucky-bird" in Yorkshire speech, that means were often taken to secure that one who had the reputation of carrying fortune in his steps, should be the first to enter the house. Of course the first-foot had to partake of hospitality—"to get's mornin'" in Scots phrase.

Divination by the Bible has been practised from the earliest times of Christianity not merely on New Year's day, but on other occasions. Nicephorus Gregoras speaks of such a practice. Heraclius is said to have asked counsel of the New Testament. Augustine refers to it. This is but the Greek *στυχομαντεία*, or "Sortes Sibyllinæ."

The weather entered into the forecasts of the coming year, and the dying year as well as New Year's Day, and other days was supposed to give indication of it. On the north-east corner of Buchan there were those who pretended to forecast from the appearance of the stars on the last night of the year what the crops were to be, and in many parts of Scotland is current the rhyme:—

If New Year's Eve night-wind bloweth south,
It betokeneth warmth and growth;
If west, much milk, and fish in the sea;
If north, much cold and storms there will be;
If east, the trees will bear much fruit;
If north-east, flee it, man and brute.

St. Paul's Day (January 25) held an important place in weather lore:—

Clara dies Pauli bona tempora denotat anni,
Si nix vel pluvia, designat tempora cara.
Si fiant nebulae, morietur bestia quæque
Si fiant venti, præliabunt pælia genti.

In France also this day was much observed as a weather indicator. It may be mentioned that it is Candlemas Day from which it is divined in Banffshire how long the winter is to be:—

Gen Candlemas day be clear and fair,
The half of the winter is t'gang an mair,
Gen Candlemas day be black and fool (foul),
The half o' the winter is deen at Yule.

The common idea is expressed in the Latin rhyme :—

Si sol fuit splendescat Maria purificante,
Major erit glaciæ post festum quam ante.

The old Roman avoided the utterance of every word considered of ill-omen :

Nunc dicenda bono sunt bona uerba die.
Lite uacent aures, insanaque protinus absint
Jurgia.*

Not only were ill-omened words avoided, but ill-omened deeds. Thus in Banffshire among children it was a matter of serious resolution, even in my own recollection, not to cry, *greet*, as such an act brought in its train *greetin* the whole year. If one under pain or vexation began to give way to tears, he was reminded what day it was, and the rising tears were checked.

It would have brought misfortune on misfortune if anything had been given out of the house till something had been taken in. If one's fire had been unfortunately allowed to go out, no one would give a live-coal to kindle it again. The Lincolnshire rhyme is :—

Take out, and then take in,
Bad luck will begin ;
Take in, then take out,
Good luck comes about.

In Banff and Aberdeenshires water along with a little grass or moss was first carried into the house. The grass or moss was laid on the hearth. Peats were next brought in, the ashes carried out, and the fire put on. In some, drawing water at midnight was a mode of securing luck. The water then drawn was called the cream of the well (Scoticé, "the reem o' the well"). In one village in the parish of Rathen, the first stroke of the clock at midnight was the signal for a general rush to the wells. The water then drawn was carried home, poured into a tub and a little grass cast amongst it. On farms part of this cream of the well was used to wash the dairy utensils, and the remainder was given to the cows to drink. This act of creaming the well was at times done secretly, as it was supposed to take good fortune from others who drew water from the well. It is

not many years since a few young folks in a fishing village on the entrance of the Moray Firth watched if anyone would come to cream the village well. Exactly at midnight a woman, suspected to be more wise than ordinary, came peering cautiously along, approached the well and began to "reem." The watchers suddenly made their appearance, and the woman made her way home with all speed.

To secure a good crop it was the custom not forty years ago in many parts of Buchan to yoke a cart, fill it with dung, drive over the farm and leave a little of it (Scoticé, *guidin*, Dan. *godning*) on each field. Along the sea-coast, on the farms on which seaweed (*waar*) was used as manure, it was made a matter of much moment to be the first to get seaweed from the shore. Many a one used to start at a very early hour to anticipate all his neighbours. A small quantity of the much-coveted weed was laid down at each door of the farm-buildings as well as on each field.

In Russia there is a pretty ceremony. A pile of sheaves is heaped up over a large pie, and the father, after seating himself behind the pile, asks his children if they see him through the sheaves. On their answering that they do not, he expresses the hope that the coming crop may be so rank as to hide him when walking through it. A similar custom prevailed about the twelfth century among the Baltic Slavonians, with this difference, that it was a priest who seated himself behind the pile of sheaves instead of the father.

Another Russian custom to secure a good crop is the preparation of the dish *Kasha*. This word is a general term for grain, which is looked upon as a great lady, coming attended by "Honourable Oats" and "Golden Barley," and met by boyars and princes. In some districts of Russia, on the Feast of the Epiphany, a number of sheaves of different kinds of grain is piled in a heap, and the cattle are driven up to them, when sheaves and cattle are sprinkled with holy water.

On Twelfth-day in some of the counties of England in which apples form such an important crop, the apple-trees were blessed,

* *Fasti*, i. ll. 72-74.

† *Folk-Lore of the Northern Counties*, by W. Henderson, p. 73.

* *Songs of the Russian People*, by W. R. S. Ralston, p. 205.

or wassailed, with much ceremony and singing to secure a plentiful crop.


The Roman tradesman had his own mode of propitiating fortune during the year. He wrought at his calling for a short time on New Year morning, and then gave the rest of the day to amusement:—

Quisque suas artes ob idem delibat agendo
Nec plus quam solitum testificatur opus.*

The fishermen on the north-east of Scotland had their mode of securing luck for the coming year. It was the endeavour of each crew to reach the fishing-ground first, cast and haul the lines first, and thus draw the first blood, which ensured prosperity. If the weather prevented the boats from going to sea, those who could handle the gun were out by the earliest dawn to draw blood from the first wild animal or bird they could strike.

So with kindly greetings, with feasting and mirth, with gifts as tokens of good-will and prosperity, and with many a ceremony to read the future and to secure success, men have begun, and do now begin, and likely ever will begin, each New Year; and so, without being a heathen, good reader, I bid you adieu, and wish you and your dear ones many a happy New Year.

The Holkham Bust of Thucydides.

HEN, in the middle of last century, the Earl of Leicester was arranging the antique treasures he had brought from Italy and elsewhere, the grand portrait-bust that fills the place of honour in the sculpture gallery at Holkham was selected by him out of his store, in ignorance of its highest qualification for that position. The massive grandeur of its features, the grave elevation of its expression, the extraordinary fineness of the marble and excellence of the workmanship, justified a choice made, in all probability, quite irrespective of the name it bore. There, where it was placed a century and a half ago, it has stood ever since, and not one of its

many admirers guessed, till quite lately, its real claim to distinction. The foot, or pedestal on which this fine bust stands, is modern, and bears the name of "Metrodorus," an inscription that no one ever thought of questioning till the Holkham gallery was visited, a few years ago, by Professor Bernoulli, of Basle, and some other learned archaeologists, who pointed out the impossibility of this bust being really a Metrodorus. It was, however, reserved for the observant eye and patient research of Professor Michaelis, of Strasburg, to demonstrate that we have here, not an Epicurean philosopher, but the great historian Thucydides.

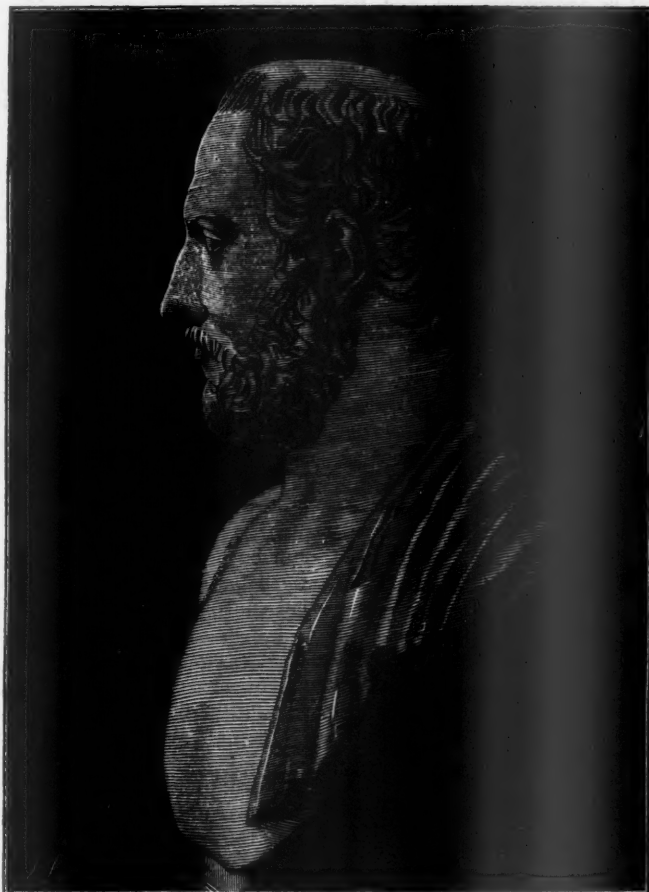
In the National Museum at Naples there is a double Herme, composed of the busts of Herodotus and Thucydides. Its history can be traced back to the middle of the sixteenth century, when it was one of the famous collection of portraits, busts, and coins formed by Fulvius Ursinus, and in 1570 it was engraved and published by him. Of Herodotus there is another portrait-bust in the same Museum, as well as a coin representing him; but hitherto no other portrait of Thucydides has been known but that on this double Herme at Naples. Now the bust at Holkham, mis-called Metrodorus, corresponds as exactly with the Naples Thucydides as a very fine work can with a very inferior one.

This double Herme, now at Naples, can be traced back with its inscriptions, "Herodotus" and "Thucydides" to the middle of the fifteenth century. It was brought to Naples in 1787, with the other antiques of the Farnese family, previous to which it was seen by Winckelmann in the entrance hall of the Farnesina at Rome. There, too, Visconti saw the heads of Herodotus and Thucydides, the double Herme having been no doubt sawn in two to enable them to be used more conveniently for wall decoration, the traces of which mutilation are still visible in the marble now pieced together again. It came into the Farnese family from Fulvio Orsini, who at his death bequeathed to them his fine collection of antiques. In the first antique iconography published (Rome, 1569) by the French engraver, Ant. Lafrérie, it is mentioned as being in the Museum Cesi, so

* *Fasti*, i. ll. 168, 169.

that Orsini either bought it or got it as a present from Cardinal Cesi, between 1570 and 1598. Then we find it among the eighteen Hermæ* which flanked a vine-covered arcade, the special ornament of the beautiful gardens attached to the famous

beard, and a peculiar and very unusual division of the beard on the under-lip, are exactly alike. There is, however, one great difference between the two—the Naples Herme is the work of a mere mechanical copyist, the Holkham bust is the work of a



BUST OF THUCYDIDES.

villa of Pope Julius III., and beyond this all traces of it are lost.

With one head on this interesting double Herme, the head inscribed "Thucydides," the Holkham bust exactly agrees in size and in every detail. Every lock and fold of hair, even to the layers of the closely-trimmed

* Boissard, *Antiquit. Roman.*, vi. 47.

true artist. Both are copied from one and the same original, and Professor Michaelis points out from certain indications in the Holkham bust that this original must have been a bronze, and that a slight elevation of the right shoulder, with the turn of the head to the right, and the drapery over the shoulder suggest that this bust was copied from a

statue representing action with the right arm. These hints, together with the style of the sculpture, reminded Professor Michaelis that just such a statue of Thucydides is described by Christodorus in the beginning of the sixth century as one of those which adorned the Zeuxippos at Constantinople, and he is of opinion that the statue described by Christodorus and the busts at Holkham and Naples were all copies of a still older statue—in fact, of one contemporary with the great historian himself,* or made so shortly after his death as to preserve faithfully the characteristics of his appearance. Indeed the whole character and style of the Holkham bust betokens the best period of Greek portrait sculpture, and takes us back to the fifth century B.C., and we may well suppose that we have here, if not the work of Phidias himself, at least that of one of his disciples, or perhaps of his great rival Kresilas, of whom it was said that by his art illustrious men became more illustrious.

When Thucydides was permitted to return to Athens, after an exile of twenty years, he is supposed to have been about fifty years of age, and his death probably occurred not many years afterwards. This is about the age represented in the Holkham bust; the grave and reflective expression of which shows the pressure of mental effort and anxiety.

The bust is wonderfully well-preserved, being quite perfect, but for a few chips on the chest, two slight injuries on the left cheek and eye, and a very small piece broken off the edge of the left ear. The extreme point of the nose, having been slightly injured, has been cleverly restored. The height of the bust without the modern foot is two feet; the length of the face, from forehead to chin, from nine to ten inches. The head is therefore somewhat more than life size; the marble exceedingly fine. Minute portions of the soil in which the bust had lain are still to be found between the locks of hair at the back of the head. The features are by no means

* Professor Michaelis has given an exhaustive account of this bust in a *brochure* (German), which has been translated for private circulation in England. It contains two beautiful photographs of the bust, of which also casts may be obtained from D. Brucciani, Great Russell Street, London.

faultlessly handsome, but we feel that it is a life-like portrait of the great historian. The broad heavy brow, the massive nose, the protruding lip remind us that Thracian mingled with Attic blood in the veins of Thucydides, while the force and energy of the whole expression is most characteristic.

R. N.



Monumental Brasses.

THE following corrections and additions to the list given by the late Rev. Herbert Haines, in his *Manual of Monumental Brasses*, have been obtained by personal inspection and rubbings taken during comparatively the last few months; and are submitted in the hope that others will place upon record the result of their researches. Although the church restoration mania of the past thirty years has, it is much to be feared, swept away many important and highly interesting memorials, it has also undoubtedly brought to light many long-hidden and forgotten brasses. The recording of such, and a statement of the present condition of those which may have suffered since the publication of Mr. Haines's *Manual* twenty years ago, can but enhance the value of his great work.

ESSEX.

Hornchurch.—No. 2. English inscription, and the group of daughters, now mutilated. Add: English inscription to "Homphry Drywod," 1595. Also a fifteenth century group of five sons.

Gosfield.—Add: three shields of arms, all that now remains of the brass to John Greene, who married the daughter of Thomas Rolf (No. 1). Also three shields of arms on the altar-tomb to Sir John Wentworth, who died in 1567. About nine other shields now lost.

East Mersea.—English inscription to Mawdlyn, wife of Marcellanus Owtred, vicar, 1569-1574:—

Mawdlyn thy name, it did so hite,
Whiles here thou didst remaine,
Thy soul is fled to Heaven right,
Of this I am certaine.
Owtred also, by husband thyne,

Thou hadst likewise to name.
 Though thou from hence hast take thy flight,
 Yet here remains thy fame.
 Thy bodie now in grave remains
 All covered in clay.
 Whiche here sometimes, didst live as we,
 Do nowe still at this day.
 A thousand and fyve hundred eke
 Seaventie and two also :
 She left this life for heavenly joy,
 As I do truly knowe.
 December month when dayes are colde,
 She buried was in grave,
 The eight thereof right justly tolde
 Witnes by booke we have.

HERTS.

Baldock.—No. 2. The female figure is now replaced.

Broxbourne.—Nos. 4, 5, and 6 apparently lost.

Eastwick.—One shield and part of inscription only remaining.

Hitchin.—No. 1. Merchant's mark now lost. No. 8 has one heart-shaped shield, bearing "the five wounds." Nos. 10 and are apparently lost. Add: (a.) English 13 inscription to John Parker, 1578. (b.) Two groups of children, four sons and four daughters, the latter in butterfly head-dresses. (c.) A much-worn full-length female figure, *circa* 1470. (d.) The full-length figures of a civilian and his three wives. He wears the usual fur-trimmed gown. The wives are dressed alike, excepting that the first has a girdle with buckle, while the second and third wear sashes tied round their waists. All three have hats similar in shape to the modern "Tam o' Shanter." (e.) Full-length figures of a civilian and his wife, *circa* 1480. He wears the fur-trimmed gown; she has the short-waisted dress with full sleeves.

Sawbridgeworth.—No. 1. To this brass are four shields, bearing the royal arms of England. No. 2. The name of the second wife is spelt Johanna. No. 7 is apparently lost. Add: (a.) A shield of arms, with two groups of children, twelve sons and six daughters. (b.) A square plate, with nearly obliterated Latin inscription.

KENT.

Margate.—No. 2 is a palimpsest with inscription to John Dalton, and Alicia, his wife, who died in 1430. Add: (a.) Latin inscription to William Norwood, who died in 1605;

to it is attached a shield of arms. (b.) Two English inscriptions and shield of arms to Henry Pettit and Deonis, "his widdowe," 1583-1605. (c.) English inscription to Rachael Blowfield, 1600. (d.) Latin inscription to Thomas Cleeve, 1613. (e.) English inscription to Joan Parker, 16—. The lower portion of a female figure, with *restored* English inscription to John and Lavinia Sefowl, 1475. (f.) English inscription to Thomas Flüt and Elizabeth (Twaytts) his wife; it is a most curious palimpsest, being portion of the border of a large Flemish brass, representing, perhaps, the Seven Ages of Life. It is now placed in a frame, and hung so that rubbings of both sides can be obtained.

Northfleet.—No. 3. Inscription all lost.

Southfleet.—No. 5 should read "4 sons and 2 daughters."

Swanscombe.—No brass was found during its recent restoration.

Westerham.—No. 1. Wife and children lost (?). No. 4 is one civilian only. No. 11 lost. The brasses described as "loose at the Vicarage" are now placed upon the walls of the Church.

LONDON.

St. Dunstan-in-the-West.—No. 2 lost.

St. Mary Outwich.—This Church is now pulled down, and Nos. 1 and 2 are now placed in Great St. Helen's, Bishopsgate.

St. Olave, Hart Street.—Add: two ladies kneeling at desks, on which lie their rosaries. Between the desks is a group of two sons, beneath them a scroll, bearing the names William and John. Behind the right-hand lady is a group of three daughters.

St. Mary Magdalene, Old Fish Street.—Add: Five shields of arms; one, large and foliated, bears a leg (mailed) as a crest.

NORFOLK.

Aylsham.—Add: (a.) A much worn English inscription to that "painefull preacher," John Furmary, B.D., Vicar, Archdeacon of Stowe, Prebend of Walton. No date visible. (b.) A shield bearing a merchant's mark.

Blickling.—Add: (a.) Four shields to No. 2. (b.) Latin inscription to Anna, daughter of William Boleyn, 1496. (c.) A very much worn Latin inscription.

Cressingham, Great.—The inscription to

No. 2 is now all lost. Add: headless female figure, with one shield of arms.

Norwich. St. Giles.—No. 3 has Latin inscription "Orate p̄ aīa Johis Smyth capellā qui obiit vii. die Novēbr̄ a° dñi mccccxxxix. cui aīe ppicit dē amē." Nos. 4 and 5 apparently lost. No. 6. for Francisca read Elizabeth.

Norwich. St. John, Maddermarket.—No. 3 probably commemorates Ralf Segrym, and Agnes, his wife. He was M.P. for Norwich, in 1449, Mayor in 1451, and died in 1472. No. 8. For 4 sons read 5. Nos. 11 and 12 are apparently lost. Add English inscription to Margaret, wife of Robert, 1463.

Norwich. St. Peter, Mancroft.—Nos. 2, 3, and 5 apparently lost. Add a mutilated and nearly defaced plate, bearing two shields of arms and portion of an English inscription, including the name "Thomas Waller, and Elizabeth his wife."

Norwich. St. Peter, King Street.—1. Skull, cross-bones, shield of arms, and English inscription to John —, 1620. 2. Latin inscription to the Rev. William Weeles, S.T.B., 1620. 3. English inscription to Robert Godfrey, 1646.

Oxnead. 1. Latin inscription, "Hic jacet Anna, filia Johannis Paston." 2. Latin inscription to Galfridus Brampton, 1586. 3. Three shields and English inscription to Alice Paston, 1608. 4. Two shields and English inscription to Edmund Lambert, 1608.

Swanton Abbot.—Add: 2. Inscription in English, Latin, and Greek to Elizabeth Knolles, 1641. 3. Latin inscription to Margaret, wife of Simon Skottowe, no date. 4. English inscription, "Here resth the body of Margget, the wife of John Wegge, who died the 4. of May Ano Dom 1621.

HAMPSHIRE.

Hartley Wespall.—1. Mutilated Latin inscription to John Waspaill, patron of the church, who died in 1448. One escocheon of arms. 2. Portion of a fine marginal Latin inscription, bearing date 1474.

Heckfield.—Add: 2. An English inscription to Thomas Wyfold, Gent., and Annes, his wife, 1521. 3. Two emblems (SS. Luke and John), and a shield bearing the initials "J. C." Between the letters is a representation of a well with a cross in it, being a rebus for

the name Cresswell. Beneath is an English inscription to John Cresswell, and Isabell, his wife, "Lord of this Towne at the tyme of the byldyng of thys stepyll and the new yle and chapel in this cherche." He died in 1518.

Sherfield.—1. A shield of arms and Latin inscription to Edmund Molyneaux, born 1532/. 2. A very mutilated and worn mural brass, dated 1595. It represents a lady kneeling, surrounded by a numerous family of sons and daughters. Beneath is an English inscription; surmounting the composition are three small shields of arms.

OXFORDSHIRE.

Thame.—No. 5. Of the children two daughters only remain.

In the possession of the Rev. J. Fuller Russell, F.S.A., &c.

No. 1. Finely-executed small figure of a lady kneeling at a desk, upon which is an open book. She wears the Paris head-dress and veil, large fur-trimmed sleeves, and jewelled girdle.

No. 2. Full-length figure of a civilian wearing a long beard and a moustache. He is habited in the fur-trimmed cloak with hanging sleeves. His feet are encased in low shoes.

No. 3. Small figure of a man in plate armour, wearing an heraldic tabard. He has a beard and moustache, and is represented kneeling at a desk. This has no connection with No. 1.

JOHN A. SPARVEL-BAYLY, F.S.A.

Billericay, Essex.

A Sketch of the Low Countries.

(Temp. JAMES I.)

The following curious document, originally one of the "Conway Papers," is now preserved among the State Papers (Holland), in the Public Record Office. It cannot fail to interest and amuse the readers of THE ANTIQUARY. The Sketch opens with this humorous introductory letter:—

HO: S'

I should bee joyfull to heare how you fare. I am well in bodie now; but a Relapse latelie had almost kill'd mee, And I looke like an Embleme so ill drawne that you would scarce know mee but by the con-

ceipt. If drinking be a Crime, I conclude myselfe faulty; for I have tiple^d wth such Appetite as if I had been Composed of Spunge & Stockfish, and that recover'd mee, Soe one Evill hath expelled a worse. Heere I have sent you a badd olld piece new drawne, and Composed in the Furie of *Lubeck's* beere. Pray reade it: As you like

this I'll finde* (*sic*) you a better. You that have the better part of mee, my heart, may commaund
J. S.

Egipt, this
22, Jan.

THREE MONETHS
OBSERVATIONS OF THE LOW COUNTREYS,
ESPETIALLY HOLLAND.

They are a generall Sea-Land. There is not such a Marish in the World, that's flatt. They are an universall Quagmire epitomized; A Greene-Cheese in pickle; † Such an *æquilibrium* of Mudd & Water, as a strong Earthquake would shake them into a *Chaos*. They are the Ingredients of a black-pudding, and want onely stirring together, ells' you will have more blood then gretts, And then have you noe way to make it serve for anything, but to spread it under *Zona Torrida*, and soe drie it for Turfes: Thus stifined you may boile it ith' Sea: otherwise all the sayles of y^e Cuntreie will not furnish you with a Poke bigg enough.

It is an excellent place for despairing Lovers, for each Corner affordes them wilowe; But if Justice shoulde condemne one to bee hanged on any other Tree, hee may live long & be confident.

It is the buttock of the World; full of Veynes & blood, but hath noe bohes in it. Had S^r ^{suffer} *Stephan* been condemned to have been stoned to death† heere, hee might have lived still: for (unlesse it be† in their paved Townes) Gold is more plentifull then Stones.

It is a singular place to fatten Monkies in; for there are Spiders as bigg as Shrimpes, & I think as many.

You may travaile the Countrey without a

* In the original the word "finde" is underlined for deletion. The *superior* words denote, in all instances, the emendations to be substituted for the words immediately below them.

† The punctuation of the original is retained.

‡ These words in italics are marked for deletion.

Guide; for you cannot baulke yo^r Rode without hazard of drowning. A King that hates crowding may heere runne away without staying for his *Usher*; for hee can goe no whither but his way is made before him.

Had they but Cities as large as their Walls, Rome were but a bable to them, Twenty Miles are noething to be hurried in one of their Wagons; When, if yo^r Foreman bee sober you travaile in safetie, But descending from thence, you must have stronger Faith then *Peter* had, or you sinke immediatl^y. If yo^r way bee not thus, it hangs in the water, & at the approach of yo^r Waggoner, shall shake as if it were Ague stricken. The *Duke d'Alvar's* taxing of the Tenth penny frighted it into a Palsey, w^{ch} all

the Mountebanks they have had since know not how to cure.

Sometimes they doe those things w^{ch} seeme wonders: for they fish for Fire in the Waters, w^{ch} they catch in Netts, & after transport it to land in their boates, where they spread it smoothlie, as a Mercer doth his Velvett when hee would hooke in an heire at Eighteene. Thus lying in a Meadow you would suppose it a Cantle of green Cheese spread over wth black butter. Their ordinary Pack-horses are framed of wood, carrying their Bridles in their Tails, & their burthen in their bellies, a Strong Tide, and a stiffe Gale are the Spurs that make them speedie.

They dresse their Meate in *agua celesti*; for their Water springs not as ours, from the Earth, but comes to them (as *Manna* to the *Israelites*) from heaven.

The Elements are heere at variance, the more subtile overflowing the more grosser. The Fire consumes the Earth, and the Ayre the Waters; for they burne Turfes, & draine their ground wth Winde-mills, as if the Chollick were a Remedie for the Stone.

The little Land they have, is kept as neatly as a Courtier's beard, and they have a Method in Mowinge. It is soe interveyned wth Waters & Rivers, as it is impossible to make a Common amongst them, even the *Brownists* are heere at a stand.

The Poore are never complained of heere for breaking of hedges, surely had the Wise

Men of *Gotham* lived heere, they would have studied some other Prison for the *Cuckowe*

Their *Ditches* they frame as they list, & distinguish them into workes and nookes, as my *Lo. Maior's* Cooke doth his Custards; They cense them often (but it is as Phisic'ons give their Potions) more to catch the fish, then to throw out the Mudd.

Though their Countrey bee part of the Mayne, yet every house stands as it were in an *Island*; and that (though but a Boare dwell in it) lookes as Smugg as a Lady new painted. A gallant's Maskinge Suite sits not more neatly then a thatch'd Coate* of many yeares wearing: If you finde it dry, it is imbraced by Vines, and if lower seated, it is onely a Close Arbour in a plumpe† of Willowes and Alders; pleasant enough while the Dogg-daies last, but those once past over, you must practice wading and swimming, or remaine Prisoner till the Spring, onely a hard frost, wth the helpe of Hammers and Sledges may chance to release you. The bridge to this is an outlandish planke, wth a box of stones to poize it withall, like a Quintine, w^{ch} wth the least helpe turnes round, like a Headsman; that when the Master is over, stands drawne, and then hee is in his Castle. 'Tis sure, his feare that renders him suspitious; That hee may therefore certainly see who enters, you shall ever see his window made over his dore, but it may bee it is to shew you his Pedegree: for though his Auncestors were never knowne, their Armes are there, which in spight of Heraldrie, shall beare their Atcheivments wth y^e helmet of a Baron at least, Marry, the Feild perhappes shal bee charged wth 3 basketts, to shew his Father's trade portraied.

When you enter into one of their howses, the first thing you shall encounter is a Looking Glasse, the next are the Vessells martialized about the howse like Watchmen, all is neate as if they were in a Ladies Cabbinnett; for (unlesse it bee themselves) there are none of God's Creatures loose any thing of their native Beautie. Their howses (especially in their Cities) are the best Eye-beauties in their Countrie, for cost and sight they farr exceed o' English, but want their State and Magnificence, Their lynying is yet more rich then their Outside,

not in hangings, but in Pictures, w^{ch} the poorest there are plentifully furnished wth: Not a Sowtor* but has his toyes for Ornament. Were the knacks of their houses sett together, there were not such another Bartholomew Faire in Europe. Their Artists for these are as rare as thought. And if you want their Language, you may learne a great deale of it on their signe Posts, for what they are, they ever write under them, In that onely they deale plainely, And by this device hang up more honesty then they keepe. Their Roumes are but so many severall Sand-boxes. If not soe, you must either swallow yo^r spittle, or blush when you see a Mapp† brought. Their bedds are noe other then Land Cabines, high enough to need a Ladder or Staires, Once upp, you are walled in wth Wainscott, And that is good discretion, to avoide the trouble of making yo^r Will every night; for once falling out

would break yo^r neck perfectly; But if you die in it, this comfort you shall bee sure to leave your friends, that you died in Cleane Linnen.

Whatsoever their Estates bee, their howses must bee fine and neate; Therefore from *Amsterdam* have they banished Sea-coale, least it should soyle their buildings; of which the statelier sort are sometimes sententious, and carry in their fronts some conceipt of the Author. Their howses they keepe cleaner then their bodies, & their bodies cleaner then their Soules. Goe to one place, you shall finde the Andyrans shutt up in Nett-worke; at a second, the Warming-pan muffled up in Italian cutt-worke; at a third, the Scummer cladd in Cambricke; for the woman shee is ever y^e head of the Man, and so takes the horne to her own charge; which she sometimes multiplies, bestowing the increase on her husband. For their propension to Venerie, 'tis true that their Woemen are not so ready at the sport as [come short of] ‡ o' English, for neither are they soe generally bredd to't, nor are their Men such Linnen lifters. Idlenes and Courtship hath not banish't honesty from among them. They talke more, and doe lesse;

* Shoemaker or cobbler (*sutor*).

† Mop (*mappa*, a napkin).

‡ The words between brackets are underlined to denote deletion.

* Cottage.

† Sic.

yet their blood burnes high, and their veynes are full, w^{ch} argues stronglie, that if ever the Courte turne them Gallants, they will take up the Custome of entertayning Ladies, And having once done it, I believe they wilbee notable, for I have heard they trade more for love then Money, but it is for the trick, not the Man; and therefore when they like the labo^r they will reward y^e Workeman; otherwise their grosse feeding and clownish education hath spoiled them for being noblie minded. But I must give you this, onely on report, experience heerein having not made me wise.

Their People are generally Boorish, yet none but may bee bredd to bee a Statesman, none of them having the guift to bee soe nice con-scienced but that they can turne out Religion to lett in Pollicie.

Their Countrey is the God they wor-shipp, Warr is their heaven, Peace their Hell, And the Spaniard their Divell, Custome is their Lawe & Will their Reason. You may sooner Convert a Jew, then make an ordinary Dutchman yeild to Arguments that crosse him. An old Bawde will sooner and more easily bee made turne Puritane, then a Wagoner bee perswaded not to baite twice in nyne mile: His Soule is composed of English Beere (That makes him head-strong) & his bodie of pickled herring (They render him costive and testie). These two, wth a little butter, are the Ingredients of a meere Dutchman, w^{ch} a Voyage to the *East Indies*, by the heat of the *Equinoctiall* consolidates. If you see him fatt, hee hath been coopt up in a Rout-yard, & that has bladerd him. If you see him naked, you will intreate him to put off his Gloves, & Maske, or wish him to hide his hands and face that hee may appeare more lovely.

For their condition, they are churlish, & without question very auntient, for they were bredd before manners were in fashion. Yet all y^e they have not, they account superfluitie, w^{ch} they say mends some, & marrs more. They would make good ^{Justiciars} Justices, for they neither respect persons, nor apparell. A Boore in his butter-slopp shallbee entertained equally wth a Courtier in his braverie.

They are seldome deceived; for they trust noe bodie, soe by consequence they are better to hold a Fort then to winne it; yet they can doe both. Trust them you must, if you travaile, for to call to them for a Bill, were to dive into a Wasps-Nest. Complement is an Idelness they are not trained upp in. And it is their happines that Court vanities have not stole away their mindes from busines. Their being Sailers and Soldiers have marr'd two parts already, If they bathe once in Court oyle they will soone marr the rest: they are painted trapp dores; & shall then suffer the Jewes to build a Citie where *Harlem Meere* is, & then cousin them on't. They will abuse a Stranger for noething, and after a few base terms scotch and snee one another into Carbonadoes,* as they doe their fryed Roaches. Noething quiettes them but Money and Libertie; which having once gotten, they presently abuse both; but if you tell them soe, they awake their fury, and you may sooner calme the Sea, then conjure that into Compasse againe.

They are in a manner all Aquatiles; & therefore the *Spaniard* calls them Water-doggs, altogether I agree not with him, yet thinke withall they can catch a duck as soone. They love none but such as doe for them, & when their turne is served neglect them. They have noe friendes but their kindred, w^{ch} at every wedding feast meete among themselves like Tribes. All that helpe them not, they hold Popish, and thinke it an Argument of great honestie to raile ag^t the King of Spaine.

Their Shipping is the Babell they boast in, for the glorie of their Nation; 'Tis indeed a wonder; And they will have it soe; But wee may well hope they will never bee soe potent by Land, least they shew us how doggedly they can insult, where once they gett the Mastery. Their Navies are the Scourge of Spaine, the Pills wherewth they purge the Indies: Nature hath not bredd them soe active for the Land as some others; but at Sea they are Water-Divells, & attempt things incredible. Their Shippes lie like high woodes, in winter if you view them on the North side, you freeze without helpe, for they ride soe thick that through them you can see

* A steak broiled on the coals (*carbonade*).

no Sonne to warme you with. Saylers among them are as common as Beggers wth us ; They can drinke, raile, sweare, juggle, steale, and bee lowzie alike ; but examining the rest, a Gleeke of their knaves are worth a Mournevall of o^r. All among them are Sea-men borne, & (like frogges) can live

both on land & Water. Not a ^{Threister} Thrasher among them but can handle an Oare, steere a Boate, raise a Mast, & beare you over the roughest Passage you come in.

Their Government is a *Democracy*, and there had need bee many Rulers over such a Rabble of Rude-ones. Tell them of a king though

but in jest and they could ^{will} cutt your Throate in earnest ; The very name implies Servitude. They hate it more then a Jew hates Images, or a woman old Age. None among them hath Authority by Inheritance ; That were the way to parcell out the Countrie into Families, They are all chosen as wee choose Aldermen, more for their Wealth then their witt, w^{ch} they soe over affect that Myne Here shall pace the street like an old Ape without a tayle after him, And if they may be had cheape, hee shall dawb his faced cloake with a stoters worth of pickled herrings, w^{ch} himselfe shall carry home in a string. Their common voice hath given him preheminance, And hee looses it but by living as hee did when hee was a Boore, But if pardon bee granted for wants (?)^{*} past, they are about thinking it time to learne more civilitie. Their Justice is strict, if it crosse not Pollicy ; but rather then hinder profit or Traffique theye[†] tolerate any thing.

There is not under heaven such a Denne of severall Serpents as *Amsterdame* is ; you may there bee what divell you please, soe you push not the State with yo^r hornes : 'Tis an Universitie of all opinions, w^{ch} grow in it confusedly, as Stocks in a Nourcerie, without either order or Pruning. If you bee unsettled in yo^r opinion touching Religion you may heere see and try all, and take what you like. If you fancie none, you have a Patterne to follow of Two who wilbee a Church by themselves.

^{*} The Papist must not Masse it publicly ; not because hee is most hated, but because the Spaniard abridgeth the Protestant : and

^{*} W^{ts} in the original.

[†] *Sic* for they'll.

they had rather shew a little spleene then not cry quitts with the enemie. His Act is their Warrant, w^{ch} they retalliate justlie even to a haire ; and for this Reason, rather then the *Dunkirks* they take shall want hanging, *Amsterdam*, who hath none of her owne, will borrow a hangman at *Harlem*.

In their Families they are all Equalls, and you have noe way to know the M^r and M^{rs} unles you finde them in bedd together ; it may bee those are they. Otherwise *Malkin* will ^{prate} parle as much, laugh as lowde, and sitt on her tayle as well as her M^{rs}. Had the first Logitians lived heere, Father and Sonne had never passed soe long for Relatives, they are heere whollie Individualls, for no demonstration of Duetie or Authoritie can distinguish them, as if they were created together, & not borne successively ; For yo^r Mother, bidding her good-night, & kissing her, is punctuall blessing. Yo^r Man shalbe inconveniently sawcie, & you must not strike him ; If you doe, hee shall complaine, and have Recompence.

It is a daintie place to please Boyes in, for the Father shall bargain wth the Schoolem^r not to whipp his Sonne, if hee doe, hee shall Revenge it on him with his knife, & have Lawe for it.

Their Apparell is civill enough, & good enough, but verie uncomely, usually it hath more Stuffle than Shape ; Onely the Woemens Hukes^{*} are commodious in Winter, but it is pittie they have not the witt to leave them off when Sommer comes. Their Woemen would have some good Faces if they did not marr them in the making. Men & Woemen are starched soe blew, that when they are growne old, you would verily believe you sawe winter standing up to the neck in a barrell of blew Starch. The Men amongst them are cladd tollerably, unlesse they incline to the Sea fashion, And then are their Slopps yawning at the knee, as if they were about to devoure their shankes unmercifully. They are farr from going naked, for, of a whole Woeman you can see but halfe a face, as for her handes, they shew her *to beet* a shrewd labourer ; w^{ch} you shall allwaies finde (as it were in Recompence of her paines) laden

^{*} Cloaks.

[†] The words in italics are marked for deletion ;

with Rings even to the cracking of her Fingers, and she will rather want Meate then a Cart-rope of Silver about her hung with keys. Their Gownes are fitt to hide great Bellies, but withall they make them shew soe unhandsome, that Men doe not care to gett them. Marry, this you shall finde to their commendacon, their Smocks are ever

whiter then their Skinnes, & cleaner. They raile at Us for o' various change of habitt; but pleade for their owne, more earnestly then *Lay Catholiques* for their Faith, w^{ch} they are resolved to keepe because their Fathers lived & died in it.

For their Diett, they eate much, & spend little: When they sett out a Fleete to the EAST INDIES, they live three Moneths after on the Offall, which Wee feare would surfeit o' Swine. In their howses, Roots and Stockfish are Staple Commodities. When to their Feasts they add Flesh, they have the Art to keepe it hott as long as o' Fleet-lane Cooks keepe their measled Porke. Being invited to a Feast they come readily; But being once sate, you must have Patience: for they are longer eating Meate then wee are dressing it: If it bee at Supper, you conclude timely if you gett away by-day breake. It is a point of good manners (if there bee any) to carry away a peece of Apple-Pye or Pastie crust in yo' Pockett. The time they spend, is, in eatinge well; in drinking much; in prating most; for the truth is, yo' compleatest Drunkard is yo' English Gallant, His healths turne liquor into a consumption: Marry, the time was the *Duch* had the upper hand; but they have now lost it, by prating too much over their Potts. They drinke as if they were short winded, and (as it were) eate their drinke by Morsells, the English swallow it whole, as if their Livers were afire, & they strove to quench them. The one is drunke sooner, the other longer, as if, striving to recover the Wager, the *Duch* still would bee the noblest Soker.

In this progresse you have heard somewhat of their Ills: Now of their good parts; Observe them. SALOMON tells us of 4 things very small, but full of Wisedome: The PISTMIRE, The CUNNY, The SPIDER, and The GRASSHOPPER: They are all these: for Providence they

are the *Pistmires* of the World; Who having noething of themselves, but what the grasse affords yeilds them, are yet for all provision become the *Store-house* of all Christendome. They are frugall to the Saving of Egg-shells, and maintaine it for a Maxime, that many an old thing mended will last longer then a new. Their Cities are their Molehills: Their Shippes & Fly-boates creepe & returne loaden wth store for Winter. For dwelling in Rocks, they are *Cunnies*. Where have you under heaven such impregnable Fortifications? Where Art beautifies Nature, & Nature makes Art invincible. Indeed, heerein they differ, The *Cunnies* finde Rocks, & they make them, And (as if they would invert MOSES his Miracle) they raise them in the bosome of the Waves. BENISTER-LAND,* where within these 13 years shippes furrowed the pathlesse Ocean, the peacefull plough unbowells the fertile Earth, w^{ch} at night is carryed home to the fairest manc'ons in Holland. For Warr they are *Grasshoppers*, and goe out (without kings) in bands to conquer kings. There is not upon Earth such a Schoole for Martiall discipline. It is the Christian World's Academie for Armes; unto w^{ch} all Nations resort to bee instructed, Where you may observe, how unresistable a blow many small granes of Powder heaped together will give; w^{ch} if you separate, can doe noething but sparkle and die. For *Industrie* they are *Spiders*, and live in the Pallaces of Kings. There are none have the like Intelligence. Their Merchants at this day are the greatest of the Universe. What Nation is it into w^{ch} they have not insinuated themselves, Nay, w^{ch} they have not almost Anatomized, and even discovered the intricate veynes of it? All they doe is wth such labo^r, as it seemes extracted out of their owne bowells, And by them wee may learne, That *Noe Raine* fructifies like the *Dewe of Sweat*.

You would thinke, being with them, that

* Here is a clue to the date of this document. When was this *Benister-land* recovered from the Sea?

Benister-land, for which this seems to be intended, was the result of the draining and diking of the *Bemster Lake*, which lay between Amsterdam and Horn, due north of the former place. This work was commenced in 1607, and finished in 1612; the date of the document is, therefore, fixed as about the year 1625. —See Davis's *History of Holland*, vol. ii. 422.

you were in old ISRAELL : for you finde not a Begger amongst them : If hee will depart, hee shall have Money for his Convoy ; if hee staies, hee hath worke ; if hee bee unable, hee findes an hospitall : Their care extends even from the Prince to the catching of Flies, and least you loose an afternoone in fruitles mourning for the dead, by two a clock all Burialls must end : Even their *Bedlam* is a place soe curious, that a Lord might live in it, Their Hospitall might lodge a Lady, Their *Bridewell* a Gentlewoman, And their Prison a Rich Citizen : But

for a Poore Man, it is his ^{best} onely Refuge ; for hee that casts him in must maintaine him.

They are in some sort Gods : for they sett bounds to the Seas, and when they list, lett them passe. Even their dwelling is a Miracle, for they live lower then the Fishes, in the very lappe of the Flouds, and encircled in their watry Armes, they seeme like the *Israelites* passing the Redd Sea ; Their Waves wall them in, and, if they sett open their Sluces, drowne their Enemies. They are *Gedeons* Army upon the march againe. They are the *Indian Ratt*, gnawing the bowells of the Spanish *Crocodile*, to which they gott when hee gap'd to swallow them. They are the *Serpents* wreathed about the

^{leggs} loynes of that *Elephant* w^{ch} groanes under the power of his almost innumerable kinglie Titles. They are the *Sword-fish* under the *Whale*, They are the *Wane* of that Empire w^{ch} increased in *Isabella*, and in *Charles the Fifth* was at full. They are a *Glasse*, wherein Kings and Princes may see, that an extreame Taxac'on is to steale away the *Honey* while the *Bees* keepe the hive, That their owne Tyranny is the greatest Enemie to their Estates, That a desire of beeing too absolute, is to presse a *Thorne* that will prick you. That nothing makes a more desperate Rebelle then a Prerogative too farr urged. That oppression is to heate an Iron till you burne yo' hand. That to debarr a State of auntient Privileges, is to make a Streame more violent by stopping it. That unjust Pollicie, is to shoote (as they did at Ostend) into the mouth of a charged *Cannon* and soe have two Bullets returned for one. That Admonitions from a dying Man, are too serious to bee neglected. That there is noe thing certaine, that is not impossible. That

a *Cobler* of Vlushing was one of the greatest Enemies that ever the King of Spain had.

To conclude, The Countrie itselfe is a Moated Castle, keeping two of the richest Jewells in the world in it, *The Queene of Bohemia*,* and the *Prince of Orenge*. The People in it, are all Jewes of the New Testament, and have exchanged noething but the *Lawe* for the *Gospell*. And being gathered together are like a Man of warr riding at Anchor in the Downes of Germany for forreyne Princes to helpe them, And it is wise (yea selfe-wise) Pollicie to doe soe, But when they have made them able to defend themselves against *Spaine*, they are at the *Pale*, If they ayde ^{goe} them to offend others, they are beyond it.

If any Man wonder at these Contrarieties, lett him looke into his owne bodie, for as many severall humors ; into his owne heart, for as many various Passions ; And from both these hee may learne that there is not in all the world such another Beast as Man.



Dulwich College Manuscripts.†

IF posthumous fame is of any value, Edward Alleyn may be considered fortunate. His munificent gifts have kept his name alive, and it is well to remember that they were gifts during life as well as bequests. He made part of his money out of the Fortune Theatre, which was situated in St. Giles's, Cripplegate, and in this parish he founded the almshouses in Bath Street, St. Luke's. He was born in St. Botolph's, Bishopsgate, and in his will he directed his executors to build ten almshouses in that parish. He lived for several years in Southwark, and made a fortune out of certain of the places of entertainment on the Bankside, so he left his executors the

* Elizabeth, daughter of James I., known as the "Queen of Hearts."

† Catalogue of the Manuscripts and Monuments of Alleyn's College of God's Gift, at Dulwich, by George F. Warner, M.A., of the Department of Manuscripts, British Museum. (London : Longmans, Green, & Co., 1881.) 8vo. pp. liv., 388.

same directions for St. Saviour's parish. When also he made arrangements for his greatest endowment—the "College of God's Gift," he did not forget the places in London in which he was interested, for the pensioners and scholars were to be chosen exclusively out of the four parishes of Cripplegate, St. Botolph, St. Saviour, Southwark, and Camberwell, in which Dulwich was situated. Had Dulwich College never existed it is highly probable that Alleyn's valuable MSS. would long ago have been lost sight of, as so many other important documents have been. As it is, the recognition of the importance of the Alleyn Papers is a thing of late date. Aubrey does not mention them in his *Natural History and Antiquities of Surrey*, (1719), although he does mention the Library and Pictures, and the first notice of them is in the *Biographia Britannica*, (1747). The discovery of Henslowe's Diary was made by Malone, and the manuscripts were lent to him without reserve. He kept them during the remainder of his life, and they were only returned to the College after his death, by his literary executor, James Boswell, the younger. Mr. Payne Collier subsequently used the MSS. in the compilation of his *History of Dramatic Poetry*, (1831). In 1841 he published his *Memoirs of Edward Alleyn*, his *Alleyn Papers* in 1843, and *Henslowe's Diary* in 1845. Since the public manifestation of the value of the Dulwich MSS. they have been frequently referred to, but the want of a register of them was keenly felt. In some cases there are duplicates of certain documents, and it was not possible for students to be sure when they consulted one that it was the identical with that which had been described. At last the making of a Catalogue was decided upon, and Mr. G. P. Warner, of the British Museum, has made a thoroughly satisfactory one. Mr. Warner gives the following description of the state in which he found the manuscripts—"But although now jealously preserved, the collection up to the present time has never been catalogued. The letters and papers also still remained in the utmost possible confusion; and it was necessary, therefore, in the first place to reduce them to order. Their mutilated and fragmentary condition, and in many cases the absence of dates, made this a task of some difficulty; but all have now

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been carefully repaired and bound, and the contents of the several volumes into which they are divided have been chronologically arranged. One result is that some papers, thought to be lost, as MS. 1 and 106, prove to be safe, while, on the contrary, others which survived to so comparatively recent a date as to be printed by Mr. Collier, have been reported as now missing." The necessity of such a guide was the more apparent in that several of the manuscripts have been tampered with, and allusions to Shakespeare inserted by a forger. Mr. Warner has made this very clear in his excellent introduction, and he has distinctly stated which documents are untrustworthy, by which means the genuine ones gain in interest as being unchallenged. Previously there was an uneasy feeling that others might also have been manipulated. All the supposed references to Shakespeare are found in documents that have been tampered with.

Mr. Warner writes:—

Besides the letter of Joan Alleyn, the treatment of which is peculiar, there are in the collection no less than twenty-two actual forgeries, which, however, by counting under one head those which relate to the same subject may be reduced to eighteen. The general motive which underlies them all is identical—namely, a desire on the part of the forger to palm off upon the world supposititious facts in connection with Shakespeare and other early dramatists.

There is only one reference to Shakespeare among the genuine MSS., and that has not been noticed before Mr. Warner brought it forward. It is to the effect that Alleyn bought in 1609 "a book, Shaksper Sonetts" for 5*d*.

Alleyn was born in 1566, and he early established a high reputation as an actor. Thomas Nash wrote, "Not Roscius or Æsop, those tragedians admyred before Christ was borne, could ever performe more in action than famous Ned Allen." Ben Jonson also likened him to the same ancients, and added:—

"Who both their graces in thyselfe hath more
Outstript than they did all that went before."

Fuller held "that he made any part, especially a majestic one, to become him;" Dekker alluded specially to his "well-tunde audible voice;" and Thomas Heywood called him "Proteus for shapies and Roscius for a tongue."

Although Alleyn made part of his fortune

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by acting, yet a still larger portion of it was obtained from his partnership with his father-in-law, Philip Henslow, in the mastership of the Royal Bear Garden. Paris Garden Theatre formed a part of the endowment of Dulwich College, and the funds of that institution suffered considerably in consequence during the Civil Wars. In 1649 the inside was destroyed by a company of soldiers, and in 1661 the whole place was advertised to be sold.

In estimating the value of the manuscripts collected by Alleyn as contributions to the history of the stage (and their value is very great), we cannot but be struck with the strange fact that no reference to Shakespeare himself should be found among them, although the two men must certainly have come in contact with each other. As before stated, the only mention of the great name is in that entry from which we learn that Alleyn bought a copy of the *Sonnets*.

Besides the regular series of manuscripts, the important collection of muniments preserved at Dulwich College is also fully catalogued. Many of these have a considerable topographical value, and throw much light upon the origin of names which otherwise could not be explained conclusively. A trustworthy catalogue of these treasures has long been desired by literary men, and it is a gratifying fact that now that the trustees have satisfied the demand, they have been able, with Mr. Warner's help, to do so in such a satisfactory manner.



The Legend of St. Sunnefa.

THE countless little rocky skerries and mountainous islands, some of them many miles long, which lie, like forts and outworks, along nearly the whole coast of Bergenstift, present a picture of little but monotonous barrenness to the modern traveller as he hurries past them in the steamer. Few and far between are the signs of cultivation; a few miserable huts, each on its little green plot near the water's edge, are often all that is to be seen of human habitation. He hears,

with surprise, that this rude, iron-bound coast is yet the home of as well-marked a parish system as England; that there are missionary societies, parish libraries, even book clubs on a small scale, and good elementary and middle-class schools. Should he, as the writer has often done, attend the service at one of the large wooden churches which he passes every now and then, such as Askevold, or Stavang, or Bremanger, he will wonder whence the congregation can come which can fill so large a building, as he sees from many a little bay and sound and fjord, perhaps a hundred boats converging, all filled with church-goers. Besides these conspicuous churches, there are a few others of a very different character. These are of stone, small, massive and ancient. Such are the churches of Kin and Thingnes in Söndfjord, or Edö in Nordmøre—churches which bear witness to the establishment of Christianity from very early times indeed.

But, on the whole, the most interesting relic of ecclesiastical antiquity on this coast is St. Synnove's Kloster, on the little island of Sælö, or Selje, which lies a few miles to starboard, as the north-going steamer, leaving the shelter of Ulvesund, between Vaagsö and the Fastland, crosses Sildegabet, on her way to round the dreaded Stadt.

The legend of St. Synnove, Sunnefa, or Sunniva—for I fear that it is pure legend—survives in the *Codex Flateyensis*, which is printed in Langebek's *Scriptores rerum Danicarum*. Langebek gives the original Icelandic, with a Latin translation by Torfæus, a native of Iceland, who became Historiographus Regius at Copenhagen. The legend is also repeated in the *Officium et Lectiones de Sanctis in Sælio ex breviario Nidrosiensi*, which follows. The slightest possible smattering of Icelandic makes it easy to see that Torfæus' translation is not too literal, as indeed may be, perhaps, said of most or all translations from Icelandic into Latin; and this from the necessity of the case, for there can be no two more incongruous languages—at least the associations are of a very different sort. It is amusing to see "Lendermand" represented by "Satrap," "Harald Haarfager" by "Haraldus Pulcricomus"—expressions quite literal, indeed, but which seem more proper to Cyrus the Younger and to Apollo, than to

to the simple, rough, hardy Northmen of the heroic age.

The legend runs as follows :—

In the days of Otho I. (936–973), and of Haakon Jarl (962–995), the then king of Ireland, dying, left, as heiress to his kingdom, a daughter Sunnefa, a maiden beautiful and wise beyond her years. She had been brought up in the Christian faith, and herself lived, and encouraged her subjects to live, a Christian life. Her kingdom and her beauty attracted many—and those Pagan—suits; she had, however, devoted herself to a life of chastity, and yielded neither to persuasion nor threats. One of her suits making war upon her in order to obtain her kingdom and herself, she, finding no other hope, trusted herself to God, and with a number of followers—men, women, and children—embarked on board three ships, disdaining the use of oars, rudders, or other tackling, and committed herself and her followers to the God whom the wind and sea obey. Thus they were borne, safe and sound, to that part of Norway known as Firdafylke, now Nordfjord and Söndtjörd, and landed, some of them on the island of Kin—and of these we hear no more—Sunnefa herself, with the remainder, on Selje, thirty or forty miles further north. There, on the western side of the island, they found certain caves in the mountain side, in the which they lived for some time, serving Christ in abstinence, chastity, and poverty, and supporting life by fishing. These outside islands were in those early times uninhabited, but were used by the dwellers on the mainland as pasture for their kine. Some of these kine having been lost, their owners, believing them to have been stolen by Sunnefa's followers, desired Haakon Jarl, who then ruled Norway, to come with an armed force to destroy them. This wicked Jarl—the son of sin and a limb of the devil's body—landed on the island to slay the servants of God. But Sunnefa and her companions fled to their caves, and prayed to God that, whatsoever might be the manner of their death, their bodies might not fall into the hands of the heathens. Their prayer was heard, and a mass of stones, falling from the rocks above, closed the entrance of the caves, while the souls of the martyrs ascended to heaven. Their enemies,

nowhere able to find them, returned to the mainland.

Some time after this, Haakon having perished miserably in Guldal, at the hand of his thrall, Kark, Olaf Tryggvesson became the Christian King of Norway. He zealously, with the help of Sigurd, Bishop of Throndhjem, promoted the Christian faith among his subjects. He had not long been made king, when two men from Firdafylke, of great riches and worth, though still heathens—Thord Egileifson and Thord Jorunason—sailing out from Ulvesund, and past Selje, on their voyage to Throndhjem, beheld a pillar of light, which shone over the whole island and the adjacent mainland. Wondering what this might be, they steered to the island, and landing, went up to the place where they beheld the fire-pillar. Then they found a shining human head, fair to look upon, and emitting an odour more delicious than that of any ointment. Being still heathens they knew not what this might be, but they took away this head, this priceless treasure, more precious than all their merchandise, feeling sure that Haakon, a man of so great wisdom, would be able to explain it. Soon afterwards they rounded Stadt, and then heard that Haakon was dead, and that Olaf was king. They nevertheless pursued their voyage.

Olaf received them with great kindness, and easily persuaded them to become Christians and to be baptized; and then, asking them about the southern part of his kingdom, heard from them the account of the wonderful head. There was present Sigurd, the King's bishop, who had followed Olaf from England—a man of great goodness and learning. He at once pronounced the head to be the head of a saint, and pressed the necessity of baptism more urgently than ever on the two Thords. "Although," said he, "neither the eye nor ear nor mind of man can conceive of the divine mercy and foresight, yet what we have seen makes it manifest how great is the reward of earthly labours. This sight calls on you at once to renounce the worship of idols, and to turn to the true religion by the washing of regeneration."

The two, moved by these words and by the miracle, at once desired to be baptized with all their followers. They were entertained by the king at a splendid banquet,

were clothed in the white weeds of neophytes, and received instructions to teach them the first elements of the faith.

The king and the bishop next held a "Thing" at Dragsheida, now Dragseidet, between Stadt and Selje. There they heard from a Bonde that he had lately lost a horse on Selje, and had at length found it standing under a "hammer" (projecting rock), whence arose a white and brilliant light. Olaf and Sigurd going to the spot, found a cave closed by a mass of rock which had fallen not very long before. In the cave they found human bones with a sweet smell, and, at last, the body of Sunnefa herself, still fresh and uncorrupt, as if only just dead. These sacred relics were at once removed and enshrined. The island began to be inhabited; a church was built in front of the cave in which the body of the saint had been found. Her relics, having been worshipped during several reigns, were translated in the reign of Magnus Erlingsen, and were enshrined to the honour of God in the Cathedral of Bergen, September 7, 1170, the same year, adds the *Codex*, in which the blessed Archbishop Thomas of Canterbury went to God in the triumph of martyrdom, and Sunnefa became "Bergensium Patrona."

Another legend adds to this, that Sunnefa had a brother, Albanus, who followed her, and met with the same death, and that the monastery which was afterwards built near St. Sunnefa's Church was dedicated to him. This Albanus has obviously been confounded with the Protomartyr of England.

This legend has been thoroughly investigated by Professor Bugge, of Christiania, and the results are given in an extremely interesting little book, *Norges Helgener*, by Professor Ludvig Daae. Let us, as briefly as we may, follow what he says:—

First: he compares the legend with the well-known legend of St. Ursula and the eleven thousand Virgins.

Ursula was the daughter of Deonotus,* king of England. A certain heathen king desired to obtain her in marriage for his son, and endeavoured to compass his end by presents, promises and threats. Neither

the father nor the daughter would consent; but as they were not strong enough to resist, Ursula betook herself to prayer, and was directed afterwards in a dream to choose ten virgins, noble and beautiful, and, in addition, a thousand more for herself and for each of the ten; to fit out eleven ships, and to demand a respite for three years. This was done, the three years were nearly ended, and the virgins, praying that their own and Ursula's chastity might be preserved, committed themselves to the sea. The wind rose, and blew for a day and a night, and carried them to the mouth of the Rhine, up which they sailed to Cologne, where their bones now rest in peace. How they afterwards became martyrs need not be said.

We find nearly the same story in Geoffry of Monmouth. There, Conan, King of Armorica, asks of Dionatus, King of Cornwall, successor to Caradoc, a number of British maidens, as he could not allow his followers to marry Gaulish wives. Dionatus accordingly collects eleven thousand noble maidens, and seventy thousand of lower rank, in London, with ships for transport. In due time they sailed for Armorica, but the fleet was shattered by a storm. The ships which weathered it were carried to the barbarian islands on the north coast of Germany, where the surviving maidens suffered martyrdom at the hands of the Huns.

These stories are, clearly enough, from the same source. Ursula and Sunnefa both came from the same country; for, in the confused geography of those early days, there is no great difference between England and Ireland; and, indeed, Scotland and Ireland are sometimes used as convertible terms. Both are kings' daughters who desire celibacy, both are in danger from heathen suitors, both escape by sea with numerous followers, both suffer martyrdom in distant countries, and both are afterwards held as saints.

There are other variants of the story. Geoffry of Monmouth's barbarous islands would seem to be Heligoland. In an ancient catalogue of the lordships and churches of North Friesland—a MS. of the sixteenth century—the island is spoken of as "St. Ursula's Island," *vulgo* "Helgerlandt." Henrik Ranzan, who died in 1599, in his description

* Deonotus and Deonatus are not names, but merely descriptive epithets, something like *οἱ ἀγιοὶ* in the New Testament.

of the Cimbrian Peninsula, derives the word Heligoland either from a Bp. Hilgo, or from the eleven thousand virgins. Johann Adolphi, in his *Chronicle of the County of Dittmarsch*, says: "Hillige Land is a rock in the middle of the sea. It is said that the eleven thousand virgins landed there, and that it was then a great and good land, but that the inhabitants were so ungodly that they ruined it; wherefore the land sank, ruined, and turned into stone; and I have myself seen a piece of wax candle thence, which was quite petrified."

The comparison of the stories of Ursula and Sunnefa is as old as Adam of Bremen, (about 1067). The Scholiast to Adam, probably, according to Professor Daae, Adam himself, repeats an older account of the seven sleepers reposing in a cave in the country of the Scythians, in the furthest north. The Scholiast goes on to say, "Others maintain that some of the eleven thousand virgins came hither, and that their ships and people were overwhelmed by a rock, and that miracles are wrought there. Here Olaf built a church." Again, Johannes Messenius, the Swedish historian, makes Sunnefa one of the eleven thousand, next in rank to Ursula, and has carried her bodily back to the fourth century.

Professor Bugge has proved conclusively that the story of Sunnefa and the men of Selje is, from beginning to end, a legend, the historical kernel of which can neither be sought for nor found. The name Sunnefa is peculiar to the Norsk story, but it is not a Norsk name, and the legend must come from the same source as the name; and it may be confidently said that it is not Irish. Therefore, the story cannot have come from Ireland to Norway.

The most ancient form of the name is undoubtedly Sunnefa, and this is undoubtedly a Frankish name. It appears in the form of Sunnoveifa in the *Testament of St. Remigius* (533). This name in time got to be pronounced Sunnefa (compare Genovefa), and then, as the old Leikvangr on the Sogne Fjord has become Leikangr, so Sunnvefa has become Sunnefa.

It follows that the legend of Sunnefa came over from North Germany, and that its original home was among a Frankish speak-

ing people. But how did it find its way to a little Norsk island?

Professor Bugge believes this to have been due entirely to the original name of the island, and this opinion is confirmed by the way in which the name of the same island comes into another and a totally different story.

When Olaf Haraldsen (the saint) sailed in his two merchant ships from Northumberland to make his famous attempt on Norway, he encountered "furious hard weather," says Snorre, "but having a good crew and the king's luck, he landed on an island called Sæla, near Stadt. Thereupon the king said that it must be a lucky day on which they had landed on Sæla (luck), and that it was a good omen that it had so happened." That Selje is meant is proved by the express statement that "the king thence sailed south into Ulvesund;" and, moreover, Selje forms a harbour known for its security time out of mind, and is the very place on which he would be likely to come ashore after his stormy voyage across the North Sea.

But the island's name is Selja, not Sæla, and the word has nothing to do with luck. It comes from *Sel*, a sæter-hut, a chalet on a summer pasture—an explanation, also, which agrees with the statement in the legend that the Bonder turned out their cattle there.

Thus, it came to pass that the legend of Sunnefa found a local habitation in Selja, because the name of the island was taken to mean "the blessed island," exactly as was the case in the story of St. Olaf. And just in the same way, the name Helgoland, Holyland, brought it about that it was there that Ursula and her companions were believed to have landed.

One further proof was wanting—viz., that the bones of the saints should be discovered on the island; and this, suggests Professor Rygh, could be found in bones actually discovered in the rocky caves in the island, which, as was the case with other caves on the west coast of Norway, had been used as dwellings in very ancient times.

One additional confirmation of the view that the legend has a North German origin, is the statement that Sunnefa lived in the days of Otho I., an expression which would be unaccountable had it come in the course

of an account of the settlement of an Irish saint in Norway.

We need not follow Professor Bugge into any further details, which would have no interest for an English reader, though their accumulated force is very great. Let us see what is to be said about the worship of Sunnefa by Professor Daae. The earliest trace of it is found in the latter half of the eleventh century, in which it appears that Jarl Haakon Ivarson had a daughter by Magnus the Good's daughter, Ragnhild, which daughter was called Sunniva, after the Saint, born, probably, about the close of Harald Hardraade's government. Later, Bernhard the Saxon became Bishop of Selja. He transferred the See to Bergen, but the supposed remains of Sunnefa, as we have seen, were not removed to the cathedral at Bergen till 1170. Meanwhile, a Benedictine monastery was founded at Selja—one of the earliest in the country. It was not dedicated to Sunnefa, but to the English Saint, Albanus, who was afterwards, in the *Saga*, altered into her brother. Sunnefa had on the island a church or chapel close by, a little higher up the mountain side, near the caves, and near it was St. Sunnefa's Spring.

The day of St. Sunnefa and her followers was July 8 (Festum sanctorum in Selia, Seljumannamessa). These saints were acknowledged over the whole country, though more especially in Bergenstift, as local saints. Very few churches were dedicated to Sunnefa. Besides that at Selja there was one at Bergen; there were also altars in the cathedrals of Bergen's and Throndhjem; but there are few traces of her worship in other parts of Scandinavia. And, just as it sometimes happens, says Professor Daae, that, a book having been translated into a foreign tongue, the translation, now assumed to be the original, is again retranslated, so at last did the original Sunnefa, by means of the Hanseatic merchants, find her way back to North Germany as a Norsk saint. For she obtained a "Vicarie," along with St. Olaf, in St. Mary's Church at Lubeck. In Bergenstift she survives now, the writer believes, as a not very common female name, but is perhaps best known in the name given to the heroine of Bjornson's early and beauti-

ful story of *Synnove Solbakken*, written in his best days, long before he had sunk into the vulgar socialist orator.

The "Officium et Lectiones de Sanctis in Selio" occupy several folio pages in Langebek. A few lines from one of the "hymns" may serve as a specimen:—

Regum descendens stipite, celi scandit ad atria
Socio stipata milite, Sunniva Regis filia.
Carnem domant cilicio, quondam vestiti mollibus,
Delicias exilio, crebrisque risum fletibus.
— Devotum fide populum educavit Hyberniam,
Qui Seliensium scopulum petit pro domo regia.

The church built in Sunnefa's honour by Olaf Tryggvesson (995-1000)—one of the very earliest churches built in Norway (Moster Church was the earliest of all)—became the mother church of all Gulathingslagen, which included Bergenstift, Hallingdal, Valdres, and Stavanger and Nedencæs Amts, and was enriched by the gifts of many pilgrims. The island became the See of a bishop, and contained five churches besides the monastery. The See, as has been said, was translated to Bergen by Bishop Bernhard, and the shrine of Sunnefa at a later time (1170) by Magnus Erlingsen. The date of the foundation of the monastery is not known—but it was probably in the time of Sigurd Jorsalafarer, at the beginning of the twelfth century—nor yet the date of its destruction. It seems to have been the starting-point of a party which joined the seventh and last Crusade, in 1271.

Lange (*De norske Klosters Historie*) states that uninterrupted accounts of Selje Kloster, of elections of abbots and canons, were kept up to the middle of the fourteenth century, when the black death, which is said to have utterly destroyed the whole population in some parts of the west coast of Norway, entirely put an end to them, though the Kloster continued to be powerful for a hundred years later. He mentions two monks who, in 1424, were, by some person and for some reason unknown, the one decapitated, the other burned. The manner of the destruction, however, whenever it happened, seems to have been by fire, the proof being the quantity of ashes and burned rubbish discovered on the pavement, not only of the monastery itself, but also of the other buildings, some of which were too far distant for a conflagration to have spread

from one to the other. And this confirms an old tradition, that the church was plundered and burned by pirates, or by an enemy. In the parish register of Selje there is a notice by a priest, who died in 1759:—

That some hundreds of years ago, three or four Swedish men-of-war came into the Stadt waters, and destroyed the monastery by bombardment. The monks, in their dismay, sunk their valuables in their large *gildekjedel* (a huge caldron used when a Christmas feast was given to the Bonder on the neighbouring Fast-land) into the sea by a rope, which broke when, on the departure of the enemy, they endeavoured to haul up the caldron; so that all their precious things, including the church bell, were lost at the bottom of the sea, to the S.E. of the island.

This is a very vague story, which cannot be credited, though it may be grounded on the ravages of some French pirates in 1564.* But the priest may be more accurate when he mentions that certain documents which had belonged to the monastery, and which had been preserved in the "Præstegaard," were destroyed in 1688 by the widow of the last priest, out of spite because his successor would not marry her. In 1545, the property of the monastery was confiscated by Christian III., and bestowed on St. George's Hospital at Bergen, now one of the hospitals for lepers, the foundation of which, according to Lange, is built of stones from Selje. And, last of all, the stones of the churches and monastery seem to have been carried away and used in public buildings in Denmark, for it is known that, in 1643, as many as 518 hewn soapstones were sent from Selje and Lysekloster to Copenhagen.

The most conspicuous of the still existing remains is the Church of St. Alban, of which the tower, 46 feet high, is still standing, close to the Fjord. The foundations can still be traced of the nave, 85 feet long, besides the tower. The remains also of the courtyard, refectory, and storehouse can be made out. Between this last and the other buildings there was a little beck, which

* Not that this coast has never heard a cannon shot. On July 22, 1810, the English frigates *Belvidere*, 36, Capt. Byron, and *Nemesis*, 28, Capt. Ferris, being inshore of Stadt, sent their armed boats to cut out the gunboats *Balder*, Lieut. Dahlrup, and *Thor*, Lieut. Rasmussen, of two long 24-pounders and 45 men each, and a third, of one 24-pounder and 25 men. The two larger boats were taken, and the smaller was run ashore and abandoned, and then burned by the English, who it is plain were in far stronger force than their opponents.

rises in the spring of St. Sunnefa. About a hundred yards to the east of St. Albans' Church and monastery, near the spring, and 128 feet higher up on the fjeld side, are the remains of St. Sunnefa's Church, which must have been very small, the internal dimensions of the nave being 24 feet by 15, with a chancel 11 feet square. It stands on a made terrace, whence one has a splendid view of the open sea, and on the right, of the projecting mass of Stadt. From the church a flight of steps leads first to a chamber, 23 feet long by 14, in the overhanging rock, called "Sunnivahiller" in the *Saga*, which rock forms a sloping roof to both the stairs and the chamber, adjacent to which is the larger of the two caves, 12 feet deep, 20 wide, and 7 high. From this, a flight of steps led, it seems, to a second chamber, and from this to the inner cave, at the western end of which was found an altar 4 feet high. These caves, when cleared out some years ago by Capt. Krefting were nearly filled with the dung of the island's sheep and goats, which had for generations used them for shelter. I may add that Captain Krefting's account of his survey of the ruins, which I have here abridged, is, with its accompanying plans, a model of completeness, accuracy, and clearness.

The museum at Bergen contains a few things discovered among the ruins in Selje, though of no great interest. Among them is a silver coin of either Edward I., II., or III. of England, and a picture of Sunnefa from the church at Graven.

In the museum at Christiania are several more such pictures, all from the west coast. She is commonly represented standing, sometimes with, sometimes without, a crown, and with a piece of rock in her hands.

F. C. PENROSE.

The Funeral of the Old Pretender.



FAMES FREDERIC EDWARD STUART, commonly known as the Chevalier de Saint George, died in Rome on the first day of the year 1766. For some years before he

had been suffering greatly from indigestion; even so far back as 1756 we find a letter bearing date March 24, from Pope Benedict XIV., which gave him leave, owing to his great infirmities, to take a restorative after the midnight preceding the taking of the Holy Communion; and now, at the age of seventy-seven "James III. of Great Britain of glorious memory," passed away in the "full odour of sanctity."

His body was opened and embalmed, and then dressed in his usual garb, and exposed for four days to public gaze in the antechamber of the "Royal Palace," which was hung with black cloth, lace, and cloth of gold; on a bier with a golden coverlet, edged with black velvet, lay the corpse, under a canopy around which numerous candles burnt.

James Stuart had expressed a wish for a private funeral, and to be allowed to repose by the side of his deceased wife, Maria Clementina, who had been buried some months before in the Church of the Twelve Apostles in Rome. But Henry Stuart, the Cardinal Duke of York, the deceased's second son, and Pope Clement XIII. deemed it unseemly that the representative of the lost papal hold on England should be laid aside thus obscurely, and orders were given by the Pope for a funeral to be held befitting the rank and claims of the deceased.

On the 6th of January, the body of his "Britannic Majesty" was conveyed in great State to the said Church of the Twelve Apostles, preceded by four servants carrying torches, two detachments of soldiers; and by the side of the bier walked twenty-four grooms of the stable with wax candles; the body of the deceased was dressed as before, and borne by nobles of his household, with an ivory sceptre at its side, and the Orders of SS. George and Andrew on the breast.

On the 7th, the first funeral service took place, in the Church of the Twelve Apostles. The *façade* of the church was hung with black cloth, lace, and golden fringe, in the centre of which was a medallion, supported by skeletons with cypress branches in their hands, and bearing the following inscription:—

Clemens XIII. Pont. Max.
Jacobus III.
M. Britanniae, Franciae, et Hiberniae Regi.
Catholicae fidei Defensori,
Omnium urbis ordinum
Frequentia funere honestato.
Suprema pietatis officia
Solemni ritu Persolvit.

On entering the church, another great inscription to the same purport was to be seen; the building inside was draped in the deepest black, and on a bier covered with cloth of gold, lay the corpse, before which was written in large letters:—

Jacobus III. Magnae Britanniae Rex.
Anno MDCCCLXVI.

On either side stood four silver skeletons on pedestals, draped in black cloth, and holding large branch candlesticks, each with three lights. At either corner stood a golden perfume box, decorated with death's heads, leaves and festoons of cypress. The steps to the bier were painted in imitation marble, and had pictures upon them representing the virtues of the deceased. Over the whole was a canopy ornamented with crowns, banners, death's heads, gilded lilies, &c.; and behind, a great cloth of peacock colour with golden embroidery, and ermine upon it, hung down to the ground. Over each of the heavily draped arches down the nave of the church were medallions with death's head supporters, and crowns above them, representing the various British orders and the three kingdoms of England, Ireland, and Scotland; and on the pilasters were other medallions, supported by cherubs, expressing virtues attributed to the deceased, each with an inscription, of which the following is an instance:—

Rex Jacobus III. vere dignus imperio, quia natus ad imperandum: dignus quia ipso regnante virtutes imperassent: dignissimus, quia sibi imperavit.

On the top of the bier, in the nave, lay the body, dressed in royal garb of gold brocade, with a mantle of crimson-velvet, lined and edged with ermine, a crown on his head, a sceptre in his right hand, an orb in his left. The two Orders of SS. George and Andrew were fastened to his breast.

Pope Clement regretted his inability to attend the funeral, owing to the coldness of the morning, but he sent twenty-two cardinals

to sing Mass, besides numerous church dignitaries.

After the celebration of the Mass, Monsignor Orazio Matteo recited a funeral oration of great length, recapitulating the virtues of the deceased, and the incidents of the life of exile and privation that he had led. After which, the customary *requiem* for the soul of the departed was sung, and they then proceeded to convey his deceased Majesty's body to the Basilica of St. Peter.

The procession which accompanied it was one of those gorgeous spectacles in which the popes and their cardinals loved to indulge. Every citizen came to see it, and crowds poured in to the Eternal City from the neighbouring towns and villages, as they were wont to do for the festivals at Easter, of Corpus Domini.

All the orders and confraternities to be found in Rome went in front, carrying amongst them 500 torches. They marched in rows, four deep; and after them came the pupils of the English, Scotch, and Irish College in Rome, in their surplices, and with more torches.

Then followed the bier, around which were the gaudy Swiss papal guards. The four corners of the pall were held up by four of the most distinguished members of the Stuart household.

Then came singers, porters carrying two large umbrellas, such as the Pope would have at his coronation, and all the servants of the royal household, in deep mourning, and on foot. After them followed the papal household; and twelve mourning coaches closed this procession.

The body was placed in the Chapel of the choir of St. Peter's, and after the absolution, which Monsignor Lascaris pronounced, it was put into a cypress-wood case, in presence of the major-domo of the Vatican, who made a formal consignment of it to the Chapter of St. Peter's, in the presence of the notary of the "Sacred Apostolic Palace," who witnessed the consignment, whilst the notary of the Chapter of St. Peter's gave him a formal receipt.

The second funeral was fixed for the following day, when everything was done to make the choir of St. Peter's look gorgeous. A large catafalque was raised in the midst, on

the top of which, on a cushion of black velvet embroidered with gold, lay the royal crown and sceptre, under a canopy adorned with ermine; 250 candles burnt around, and the inscription over the catafalque ran as follows:—

Memoriæ æternæ Jacobi III., Magnæ Britannię Franciæ et Hyber. regis Parentis optimi Henricus Card. Dux Eboracensis moerens justa persolvit.

Then the cardinals held service, thirteen of whom were then assembled. After which, the Chapter of St. Peter's and the Vatican clergy, with all the Court of the defunct king who had assisted at the Mass, accompanied the body to the subterranean vaults beneath St. Peter's, where the bier was laid aside until such times and seasons as a fitting memorial could be placed over it.

The third funeral service in honour of our deceased countryman was held at the suggestion of the Cardinal Duke of York, and took place in St. Peter's on the 22nd of January, at which the Chapter of St. Peter's, and all the clergy of the Vatican, assisted to pray for the soul of James Stuart. A large tumulus was erected in the midst, on the top of which was a portrait of the defunct; the crown, the sceptre, the royal mantle, and the orders were placed on a cushion by the side of the portrait; 300 candles burnt around, and each of the numerous spectators had a lighted taper placed in his hand, which made the ceremony highly impressive.

On the 24th of January, in the Church of St. Thomas, the English College held a grand funeral service, at which the crown, the sceptre, and the mantle were again put on a cushion over the catafalque, which was surrounded on all sides by inscriptions expressing their loyalty to the House of Stuart.

On the 30th of January, the Cardinal Duke of York celebrated almost the grandest service of all in the Basilica of St. Lorenzo in Damaso, his own peculiar "*commendam*." The tumulus was surpassing in magnificence, covered with royal devices, and, at the top was an urn, painted like porphyry, with panels let in, on which were seen portraits of the deceased, and the following inscription:—

Jacobo III. M.B. regi. Christiani omnibus
virtutibus
sed catholicæ in primis religionis cultis proqua
invicte tuenda, propagandaque avita regna, seque

totum devovit clarissimo Patri optimo
Henricus Episcopus Tusculanus, Cardinalis Dux
Eboracensis
S. R. E. vice-cancellarius ex animo moriens parentat.

On the 1st of February, the Chapter of the ancient and noble Basilica of Santa Maria in Trastevere celebrated another sumptuous funeral service in honour of the deceased's memory, and a funeral oration of great length was pronounced by Signor Angelo Fabroni, in which he spoke very disparagingly of the House of Havover, and of "one George Brunswick," who had turned the Stuarts out of their patrimony.

On the 8th of March, the final funeral service was celebrated by the Cardinal Duke of York, in his own cathedral of Frascati, which was decorated to excess with all kinds of gold and black drapery for the occasion. The crown, &c., were brought from Rome. A hatchment with the royal arms of England was put up over the cathedral door. The interior was covered with inscriptions to the same purport as those we have quoted, and an oration, longer, and even more fulsome than the former ones, brought the ceremony to a close.

J. THEODORE BENT.



Reviews.

The Haigs of Bemersyde: a Family History. By JOHN RUSSELL. (Edinburgh and London: W. Blackwood & Sons. 1881.) 8vo, pp. xiii., 496.

ABOUT any genuine old family history which is not a mere succession of genealogies there is a use as well as a charm. Its readers glean from it a new perception of the life which was actually lived long ago—a perception which serves to correct false or incomplete impressions left by history written on a grander scale. If the family be Scotch, and one turns up to see what side its chief espoused in Wallace's time, and whether his descendant scoffed with the Cavaliers or snuffled with the Covenanters, it is an even chance that we find the early laird concerned chiefly about the acquisition of certain contiguous acres, and the contemporary of Montrose noting in his rent accounts that one tenant is still due a fat capon, while another's tribute is short of a "kain" salmon. It reveals the vast slow movement of ordinary prosaic business upon very common-place lines that underlay those stirring scenes which constitute the romantic history of the nation. This is a prominent lesson in the volume before us, for not often do families boast a series of domestic annals so complete as that which has been put at

Mr. Russell's disposal. He has used his matter wisely, moreover—not smothering interest beneath a mountain of dry extracts, or condensing so ruthlessly as to lose the flavour of the quaint original. Undoubtedly, the salient point about the Haigs of Bemersyde and their history is that well-known prophetic couplet about them which is attributed to Thomas Rhymer of Ercildoun. Current in numerous shapes, it is perhaps most familiar as Sir Walter Scott puts it:—

"Betide, betide—whate'er betide

Haig shall be Haig of Bemersyde."

But this our author objects to, on the ground that it "doth something smack" of a nursery jingle. He declares for

"Tyde what may be betyde

Haig shall be Haig of Bemersyde,"

which is certainly simpler, straighter, and therefore more germane to its age and origin. When James Haig, last direct heir male, died in 1854, Thomas the Rhymer's reputation was like to receive a severe shock. But, *mirabile dictu*, the departed seer manifested himself in a way quite as impressive as did dead Michael Scott when William of Deloraine stole the book of *Abracadabra* from his tomb. On the day of James Haig's funeral, the sky showed gloomy indications of an approaching tempest:—"All the morning great black clouds swept up the valley, gathering in ominous darkness overhead; and as the funeral procession moved away from the house, the wan light of the short January afternoon was rendered all the more dismal by the lowering clouds that prognosticated storm. When at length the old grey ruins of Dryburgh were reached—the very moment the feet of the bearers touched the consecrated ground, and the voice of the officiating clergyman was heard to utter the first words of the solemn service, a blinding flash of lightning leaped forth from the black line of cloud immediately above, followed instantaneously by a crashing peal of thunder; nor did the storm abate till the completion of the ceremonial. The significance of the event, the solemnity of the surroundings, and the unusual occurrence of a thunderstorm at that season of the year, were all fitted to excite the imagination of those who had forebodingly gathered together for the occasion, and each interpreted the phenomenon as his fears or fancy suggested. Less wild and weird accompaniments would not have sufficed, in the popular estimation, to mark the apparent failure of a prophecy which had been credited with conferring a charmed existence upon the house of Bemersyde through so many long centuries of vicissitude and trial." This Mr. Haig's three unmarried sisters, able to keep up the tradition while they lived, were sorely exercised about its failure after they should die. One day, however, a Haig was reported in the papers to have been figuring in connection with the English Court. Inquiry reported him a young man and goodly; and when the heralds pronounced him descended from a second son of the seventeenth Laird Haig of Bemersyde, who had settled in Stirlingshire about 1627, no time was lost in endowing him with succession to the estate. And so the Rhymer's rhyme was not only a prophecy, but a true one, to wit! Colonel Haig has fitly inaugurated his entry into possession by authorizing the publication of this de-

lightful family history; and his luck has followed him in the selection of an author. Although, as in duty bound, Mr. Russell has let nothing slip which could add to the distinction of the Haig family, he shows a rare and resolute discrimination respecting what he asks his readers to believe. For one thing, it is impossible not to admire the way in which Mr. Russell has contrived to link the later generations of Haigs with the immediate ancestors of Sir Walter Scott, and with the Mighty Borderer himself. To be in any way identified with him, is to possess a never-dying element of interest, although that was not needed to make the *Haigs of Bemersyde* a book which every Scottish Lowlander would like to read and possess. Its printing, its illustrations, and its binding are worthy of the publishers.

A Supplementary English Glossary. By T. LEWIS O. DAVIES. (London: G. Bell & Sons, 1881.) 8vo. pp. xvi., 736.

This is just one of those books that bookmen love. It originated, as bookmen love to originate such books, for it began its existence in the shape of manuscript additions in an interleaved copy of Halliwell's *Archaic Dictionary*. From this it grew to a definite form, with the result that is now before us. Under these circumstances we are quite prepared to find many blanks in the alphabet as we run the eye down the closely printed columns, but the blanks are such as may be often filled up with tolerable readiness by a reference to the older authorities. On the other hand, the author's method has been not quite so exact as it has been discursive. We do not altogether object to this, because one feels a great satisfaction in having noted down for us in dictionary form the words, quaint or rare, which occur, not only in our old authors, but in such distinctive modern writers as George Eliot, Thackeray, the Brontës and others, while our old and tried friend, *Notes and Queries*, has been laid under contribution very extensively. Occasionally Mr. Davies might have said much more about the terms he undertakes to explain. St. Monday, for instance, should have been noted as the holiday specially devoted to shoemakers, according to the curious legend of Cromwell having instituted it as a reward to a shoemaker of Perth, for having composed the best lines on the suicide of a Roundhead soldier named Monday. The lines are sufficiently curious to note:—

"Blessed be the Sabbath day,
But cursed be worldly pell,
Tuesday will begin this week,
Since Monday's hanged himself."

We particularly notice that Mr. Davies has paid great attention to recording many popular games, a very curious subject, and one that is likely to be overlooked unless enshrined by the inquirer into the out-of-the-way facts of English society. Altogether, then, we may recommend Mr. Davies' book to our readers as a scholarly contribution to the minute archaisms of our language and our customs, and we feel quite sure that those who like to read dictionaries, as there are assuredly many who do, will peruse these pages with interest, and will come to the conclusion that they

possess a volume which has been compiled by one actuated by the truest instincts of love for his library friends. Mr. Davies gives a list of the books he uses, and invariably supplies full references to the passages quoted. This adds considerably to the value of the Dictionary.

Gloucestershire Notes and Queries. Part xii.

8vo. (London: Kent & Co. 1881.)

This admirable county record still continues its career of usefulness in gathering up the many scattered scraps of information which exist in out-of-the-way places, and which, but for such a publication, would be lost. We should like to see every county in England have such a publication, with as good an editor as Mr. Blacker. One word of warning we would give is, that extracts from known printed sources should not occupy too much space, when there is so much to be done in the way of recording the yet unwritten items of Gloucestershire history. The indexes to monumental inscriptions are particularly useful. The present part contains a capital illustration, and a fairly good index completes the volume.

Anglo-Saxon Britain. By GRANT ALLEN. Small 8vo. (London: Society for Promoting Christian Knowledge. 1881.) Pp. viii. 237.

Mr. Grant Allen has produced a very excellent summary of early English history, for the benefit of the many readers who use the books issued by the Society for Promoting Christian Knowledge. Not only are the best authorities of old times laid under contribution, but also the best authors of our day; and moreover, Mr. Allen has sufficient distinctiveness of research and opinion, to have the right to say where and how often these authorities are of use in travelling over the period occupied by his book. He takes us, as Mr. Freeman does, to the Teutons of North Germany for the origin of all that is best and most permanent in the Anglo-Saxon elements of English history, but he by no means ignores the influences which the contest with Romano-Celtic Britain must have exercised. Accordingly, we have here a tolerably safe guide for the general reader to follow in the disputed results of Anglo-Saxon history. Mr. Allen shows how the early English invaders colonized the coast of Britain from the shores of the Baltic; how they settled in their new homes; conquered the interior, and pillaged, with fire and sword, the wonderful monuments of Roman occupation. Then, dealing with the first effects of this state of things in heathen England, he traces the course of history through the Danish invasion up to the decadence of Saxon power. Chapters on Anglo-Saxon literature and language, and Anglo-Saxon influences in modern Britain, close an admirable little book.

A Biographical Catalogue of Portraits at Longleat.

By MARY BOYE. (Elliot Stock.)

This work is an extended catalogue of all the portraits in the gallery of the Marquis of Bath's seat, at Longleat; and contains a concise description of

each picture, with references, when needful, to the painter and the circumstances under which it was painted; also an historical account of the personages whose portraits are represented in the collection. This last is the most important feature of the work, as it furnishes much interesting and valuable information concerning the Bath family and its various branches, as well as of many well-known historical characters. The work has been tastefully produced, the printing is good, and the cover an excellent specimen of artistic binding.



Meetings of Antiquarian Societies.

METROPOLITAN.

SOCIETY OF ANTIQUARIES.—Nov. 24.—Mr. H. Reeve, V.P., in the Chair.—The bust of Mr. F. Oury was presented to the Society.—The bust of the late Mr. Thomas Wright was also presented to the Society by the subscribers, and the presentation was accompanied by a few words from Mr. Brabrook, who called attention to the services rendered to archaeology and literature by Mr. Wright. The Report was read of the Stonehenge Committee, appointed by the Society last year to examine the condition of the megalithic remains, with a view to their preservation, and to advise on the expediency of re-erecting some of them in their former vertical position. Considerable discussion ensued on this subject; the Report itself of the Committee was far from being unanimous. The balance of opinion in the meeting seemed to be in favour of leaving the stones alone; and the suggestion which met with most approval—if anything was to be done at all—was to place concrete round the bases of the stones which now threatened to fall.

ROYAL SOCIETY OF LITERATURE.—Nov. 23.—Mr. J. Haynes in the Chair.—Mr. Trelawny Saunders, read a Paper "On the Survey of Western Palestine as executed by the officers of the R.E. employed by the Palestine Exploration Fund," in which he gave a detailed account of the work which had been done during seven or more years. The survey extended from the Kasimeyeh, or Litany, river on the north to Gaza and Beersheba on the south; and from the Mediterranean to the river Jordan and the Dead Sea.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—Nov. 16.—Rev. S. M. Mayhew in the Chair.—The discovery of a Roman villa, evidently of considerable extent, at Wingham, Kent, was announced. Mr. L. Brock also reported the efforts made by the Association with respect to Stonehenge since the meeting there last year, and read a letter from Sir E. Antrobus, the owner, who disclaimed all intention of "restoration" in the works undertaken there by him. These are but for the safety alike of the monument and the visitors. Nothing permanent will be done until the spring.—Mr. Way exhibited some mediæval pottery from Southwark; the Rev. S. Maude a unique denarius of Gallienus with the name of Ger-

manicus on the reverse; and Mr. R. Soames a drawing of remarkable sculpture in Brixworth Church: it is called an eagle, and is supposed to have been brought from the Roman villa which existed close to the building where it is now built into one of the walls. Mr. G. R. Wright exhibited some drawings of Mulgrave Castle, Yorkshire, and described some of its curious windows.—The first Paper was "On the Bourg ez Ziffur, Cairo," by Prof. H. Lewis. This is one of the angle bastions of the wall of Cairo, now almost covered by sand. It has an octagonal central chamber, 26 ft. in diameter, formed of recently cut stone. It dates probably from the time of Saladin.—The second Paper was by Mr. G. M. Hills, and was on the measurements of Ptolemy applied to the northern part of Britain. He identified Hornsea Lake, east coast of Yorkshire, as Ptolemy's Portus Sinus, and Penrith as the starting-point of the tenth Iter. Salava, the second station, he placed at Gallaber, near Tebay.

ANTHROPOLOGICAL INSTITUTE.—Nov. 8.—Prof. W. H. Flower, V.P., in the Chair.—Dr. J. G. Garson exhibited some improved forms of anthropometric instruments.—Mr. Everard F. im Thurn read a Paper "On the Animism of the Indians of British Guiana." The author stated that the animism of the Indians of Guiana in common probably with that of many other American tribes, is not only of an exceedingly pure and rudimentary kind, but is much more primitive than has yet been recognized by students of religious evolution. The Indian belief is that each object and phenomenon of the visible world consists of body and spirit; and these countless dual beings differ from each other only in bodily form, and in the degree of brute force or cunning which they possess, but are none of them distinguished by the possession of any sort of divine character. There is no belief, of genuine Indian origin, in gods or a god in heaven or hell, or in reward or punishment after death; nor is any form of worship practised.

Nov. 22.—Mr. Hyde Clarke, V.P., in the Chair.—The following Papers were read:—"On the Asiatic relations of Polynesian Culture," by Mr. E. B. Tylor. The author called attention to some new evidence relating to the transmission of civilization from the Indo-Chinese district of Asia through the Indian Archipelago to Melanesia and Polynesia. The drawings of wooden tombs in Borneo, by Mr. Karl Bock, show architectural design apparently derived from the roof-projections of pagodas of Cochinchina. The flute played with the nostrils may be traced from India (where it is said to have a ceremonial use to prevent defilement through touching a low-caste mouth) through South-east Asia into Borneo, to the Fiji Islands, and down to New Zealand. Among the traces of mythical ideas having spread from Asia into the South Sea Islands, Mr. Tylor mentioned the notion of seven or ten heavens and hells, apparently derived from the planetary spheres of the Pythagoreans. The Scandinavian myth of the fishing up of the Midgard serpent bears, as Prof. Bastian, of Berlin, has pointed out, a striking resemblance to Maui's fishing up the island of New Zealand; and the Maori myth of the separation of heaven and earth has one of its best representatives among the Dyaks of Borneo. Leaving the question of race on one side, it is becoming more and more

certain that much of the culture of the Polynesians came in some way from civilized nations of Asia.—“On Fijian Riddles,” by the Rev. L. Fison.—“On the Stature of the Inhabitants of Hungary,” by Dr. J. Beddoe.—“Notes on the Affinity of the Melanesian, Malay, and Polynesian Languages,” by the Rev. R. H. Codrington.

NUMISMATIC.—Nov. 17.—Dr. J. Evans, President, in the Chair.—Mr. Krumbholz exhibited proofs in silver of the Prussian silver coinage of 1867, a Roumanian marka of 1874, a restructed Brazilian dollar, and a specimen of the Hamburg Jubilee medal of 1803.—Mr. J. J. Nunn exhibited a groat of Henry VI., with a mark resembling the Arabic numeral 4 after the king's name.—Canon Pownall exhibited two base testoons of Edward VI., one with the mint-mark on both sides, a harp, 1552, found in Ireland; the other, very rare, with the lion mint-mark. The first of these coins is counter-marked with the greyhound, according to the proclamation of Elizabeth (September 27, 1560). Canon Pownall also exhibited, from his own cabinet, three base testoons of Edward VI., one having the bolt mint-mark, 1549, counter-marked with a port-cullis, as ordered by a subsequent proclamation of Queen Elizabeth (October 9, 1560), and two with the harp mint-mark and Lombardic lettering. With reference to these coins, Canon Pownall quoted an extract from King Edward's diary, under date June 10, 1552.—Mr. W. Bramsen read a Paper on Japanese iron money, in which he traced the history of the coinage of Japan from A.D. 708 to the present time.

NEW SHAKSPERE SOCIETY.—Nov. 11.—Mr. F. J. Furnivall, Director, in the Chair.—The first Paper read was—I. “Notes on *All's Well*,” by J. G. A. Dow. This was a Paper sent up by one of the Society's branches, the Monday Shakspeare Club, Glasgow.—Mr. Furnivall then read an old Paper by Mr. Richard Grant White, “The Tale of the Forest of Arden.”

PHILOLOGICAL.—November 18.—Mr. A. J. Ellis, President, in the Chair.—Prince L. L. Bonaparte concluded his Paper “On the Simple Sounds of all the Living Slavonic Languages, compared with those of the principal Neo-Latin and Germanic Tongues.”—Mr. B. Dawson read his “Notes on the *n* of *an*, &c., in the Authorized and Revised Versions of the Bible.” The object was to determine what principle settled whether the contracted or uncontracted forms of the words *an*, *none*, *mine*, *thine*, should be used before words beginning with *h* in the Authorized Version. It was evident that the translation had been made piecemeal, and had not enjoyed general editorial superintendence.

SOCIETY OF BIBLICAL ARCHÆOLOGY.—December 6.—Dr. Samuel Birch, President, in the Chair.—Mr. C. Pinches read some remarks upon the Cappadocian Tablet, preserved in the Bibliothèque Nationale, and that in the British Museum. Casts of the Tablet were exhibited. The subject of the Tablet seems to be a gift of silver to the Sun-God, whose name occurs in the first and fourth lines.

ST. PAUL'S ECCLESIOLOGICAL SOCIETY.—Nov. 29.—Mr. J. T. Micklethwaite gave an extempore address on “The Buildings of the Chief Monastic Orders in England.” The lecturer exhibited plans of normal

monasteries, including Westminster, Durham, Canterbury, and Fountains. Having explained that to the great Benedictine order the largest monastic houses belonged, Mr. Micklethwaite took Westminster Abbey and its subsidiary buildings as a typical example of such an establishment. It consisted of four great divisions: first, the great cross-shaped church, in which the monks worshipped; second, the cloister, in the walks of which they lived, and which was not, therefore, as was commonly supposed, either a mere passage or a cemetery; third, the domestic buildings, all at Westminster placed on the east or south sides of the cloister, including the refectory, the dormitory, the common room, the parlours, lavatories, and barber's room; and fourth, the guest-chambers, which were to the south and west. These were for three classes of guests—tramps, who were merely relieved; middle-class folks, who were entertained by the cellarer; and royal and other high personages, who received hospitality from the abbot. Then there was the chapter-house, usually oblong, with a rounded east end, but which, as all were aware, was rebuilt at Westminster on a magnificent scale as an octagonal room; the treasury, which at Westminster was beneath the chapter-house, and was now known as the Chapel of the Pyx; the infirmary, for the aged and sick brethren, always placed on the most retired portion of the site; and the abbot's private apartments. At Durham and Worcester the plan was turned round, as it were, most of the subordinate buildings being removed from east to west, or west to east, in consequence of the river, which formed in each case the western boundary. A Clunian house differed from a Benedictine one chiefly in the greater pomp and ceremony of the ritual. A typical house was that at Wenlock. The Cistercian order, on the other hand, was a Puritanical offshoot, and the members dispensed entirely with the aid of pictures or images in their services, and permitted no ornament to be used in their buildings. A splendid example was Fountains Abbey, which was described in detail with the aid of a plan. Of Carthusian houses, which consisted of isolated cells bound together, Mount Grace Priory, Yorkshire, was selected as an example, Mr. Micklethwaite observing that the Charterhouse had been so greatly altered as to be almost unrecognizable.

PROVINCIAL.

CAMBRIDGE ANTIQUARIAN SOCIETY.—Nov. 14.—Rev. R. Burn, President, in the Chair.—A Paper, by Mr. C. W. King, was read “On two Early Christian *Intagli* of Lapis Lazuli,” which had been lately brought from Alexandria. The smaller and better one, both in the workmanship and in the quality of the stone, is engraved with a maiden, amply draped and kneeling on one knee, who gazes in fervent adoration on a Latin cross which she holds on high with both hands. The other gem represents a young man, in the simple tunic of a shepherd, agreeing with the primitive representation of the “Pastor Bonus,” appears bruising with his staff, tipped with the sacred monogram instead of iron, the head of the Old Serpent, whose bust indeed is human, but body that of a crocodile, the belly hideously swollen, and the back garnished with a row of spikes, or similar protuberances, to make its aspect yet more

terrific, whilst the snaky tail, upon which the victor firmly plants one foot (as does Hercules on the Hydra's, in the coin of Phaestos), goes curling up into the field behind him, and terminates as a barbed arrow-head. The human-headed serpent, as typifying the Evil One, first makes his appearance upon the *solidus* of Valentinian III. (A.D. 420-435).—Prof. Hughes exhibited a bronze helmeted bust, from the Banks' collection. It consists of the bust proper, seven inches high, the helmet two inches high, and the crest, which stood one inch above the helmet. They were all separated, most likely owing to the decomposition of the solder which had originally held them together. The bust is that of a Roman Emperor. Mr. King suggested that it represented Marcus Aurelius. The chief interest of the specimen is, however, in the helmet, which represents the face of a Gaul or Briton. The same character of face, the same lips and moustache, may be seen in the statue of the Gaul in the Villa Ludovisi, on the Dying Gaul of the Capitol, or the earlier Pergamene sculpture. On the forehead is an ornament, like the ring-money of ancient Ireland or modern Africa; and behind that, on either side above the ears, are two snake-like figures. As it would not do to represent the hair in strong relief on a casque, it is merely indicated by a rough etching, which seems also used for shading on other parts of the face. The specimen is said to have been found near Cottenham, but unfortunately the exact circumstances of the "find" are not known. From the same district came the Earith bronze, now in the British Museum, and various less important bronze objects in the Banks collection and elsewhere. It seems not improbable, therefore—unless these were spoil carried away from the Romans—that we may find by-and-by that there were stations and villas of considerable importance and wealth on the gently rising grounds that run into the Fen lands north of Cambridge.—Dr. Bacon showed two specimens of mediæval pottery, dug out recently at Ditton, and consisting of two vases or jugs. One was unbroken, and had remains of a dark bluish colour, and was glazed. It was 10½ in. in height, the mouth had a diameter 4 in., and the greatest circumference was 23 in. The other was of a light red colour, and glazed, and had some yellow lines of ornamental tracery. The measurements of this were very nearly the same as the last. The cubic capacity of each would be about 3½ pints. They were found in an old well which was being excavated, and at a depth of 18 ft. The red one was broken by the pick of the excavator.—Mr. Wilkinson exhibited a silver-gilt vase, 25 in. high, enriched with *repoussé* work of the close of the sixteenth century. A shield on the inside of the cover bears the arms of the Austrian family of Muelich. Figures in relief, representing Faith, Wisdom, and Justice, adorn the lower part of the bowl. The cover is decorated with oval medallions, and surmounted by a Minerva in full armour.—Mr. F. H. Fordham exhibited two gold coins of James I., the one dating before, the other after, his accession to the throne of England, which had been recently found near Roystone.

CAMBRIDGE PHILOLOGICAL SOCIETY.—Nov. 3.
—Annual Meeting.—The President, Prof. Mayor, in the Chair.—Mr. Magnússon read a Paper on

"*Akimbo*," a compound which, he observed, in its present state must be taken to represent an older compound in which the elements of composition came more clearly to light. As it now stood it could not be made up of any two words which in form were identical to the composition elements, *kim* and *bo*. It clearly bore the stamp of strong wear and tear upon its face. The hitherto proposed etymology from Celtic *cam* "crooked," could not be admitted, on the ground that it gave no such clear sense as would satisfy the mind, and warred altogether against the logical method in which languages built up their compounds. For *cam* attenuated *kim* = "bent," and *bo* = "bent" would make *kimbo* with a sense "bent-bent" or "bowed-bowed," which scarcely could have any meaning. A clearer light was thrown on this obscure word by the Icelandic *keng-boginn* and the Middle-English *kene-bowe*. *Keng-boginn* meant "bent as a crook." *Keng* was the stem of *kengr*, which in Icelandic was the name for the object which in English was called a "staple," a hook or crook of metal driven into uprights of timber, posts, &c., for various purposes; *boginn* was the past participle of a lost strong verb, of which it was the only remnant left. *Kengr* was found mentioned chiefly in connection with doors and door-posts, gates and gate-posts, though it was also found used in connection with other domestic appointments. In primitive times it was undoubtedly chiefly used as a contrivance to fasten doors by, and was the rude primitive forerunner of the elegant instrument which, with advancing civilization and retiring honesty, took the shape of a key. In a derived sense *kengr* meant the bend of the body such as, for instance, the cat made when it set up its back. It was not used in Icelandic to signify any bight-formed appearance, however, of the limbs. In one point, therefore, the Icelandic *keng-boginn* and the English *akimbo* stood quite disconnected—namely, in their application. While the Icelandic referred exclusively to the bend of the body or of the spine, the English referred chiefly to the bend of the arms. This point was of paramount importance for the derivation of *akimbo*. The word occurred now chiefly in the phrase "to stand *akimbo*," or "to stand one arm," or "both arms, *akimbo*," which meant to stand with the arms bent out, and the hand on the flank, in such a way that the bight so formed by the arm or arms resembled the appearance of a staple driven into a post. This was a purely English development of the sense, and quite foreign to the Icelandic *keng-boginn*. How did that happen? Of the three possible ways in which it might have come about, Mr. Magnússon adhered to that which seemed the most natural—namely, that the Englishman of old must have had ready at hand in his daily language both the elements of which the proto-compound of *akimbo* was made up. But this assumption involved another—namely, that the English then possessed a name for "staple" whose form was capable of naturally changing into *kim*. This, Mr. Magnússon meant, was the case with the first element of the compound *kene-bowe*, which Prof. Skeat had adduced under *akimbo* from *The Tale of Beryn*. Here *kene* could mean nothing but a "staple;" it stood for *keneg*, Mr. Magnússon thought, the *g* having been dropped before *bo* in order to avoid harshness of sound, as was so fre-

quently the case in Anglo-Saxon under similar circumstances—e.g. *kynne-bot* for *kynneg-bot*, *cynne-bot* for *cynneg-bot*, &c. The *g* once dropped the transition from *kene-bowe* to *ken-bow*, and of that again into *kin-bow*, to finally become *kimbo*, was of such a common type that the matter need not be gone into. *Bo* was then the pp. *bogen* of A.-S. strong *bugan*, to "bend"; an obviously natural case of denudation in a language which had been busy for centuries in eliminating its weak terminations. Although the form *keneg* was not on record, the corresponding Icelandic *kengr* made its existence quite probable, for the correspondence of the two forms expressed a general law of parallelism between such forms in Icelandic and Anglo-Saxon; such, for instance, was the case with A.-S. *cyneg* and Icelandic *kongr*, and a similar one that of *tine* (for older *tind*?), Icelandic *tindr*, the "tooth" of a rake or a harrow. That *keneg* therefore was once upon a time the Early English name for a staple was thus rendered not only quite probable from the formal point of view, but from the point of view of the sense it bore in *kene-bo*, *kimbo*, quite certain. Finally, Mr. Magnússon suggested that A.-S. *cag*, a "key," was an outcome of the older *ceneg*, a staple, which must have done the service among the primitive Teutons for fastening doors, as *kengr* had done among their Scandinavian neighbours; *kengr*, *ceneg* and *cag*, therefore, were, in all probability, cognate names for one and the same object. The base of *kengr* was *kang* (*kag*), and remained still observable in the colloquial saying in Iceland at *kanga við hurð*, "to rattle with the key in a door," which showed that key with its base *cagan* was a cognate to *kengr*. But *kinga*, though connected with *kengr* by the lexicographers, had nothing to do with that word, but was a Low Latin introduction, from *cingula*, "a round, coin-formed ornament."—Mr. Verrall read a Paper on *Æsch. Ag. 1227 sqq.*

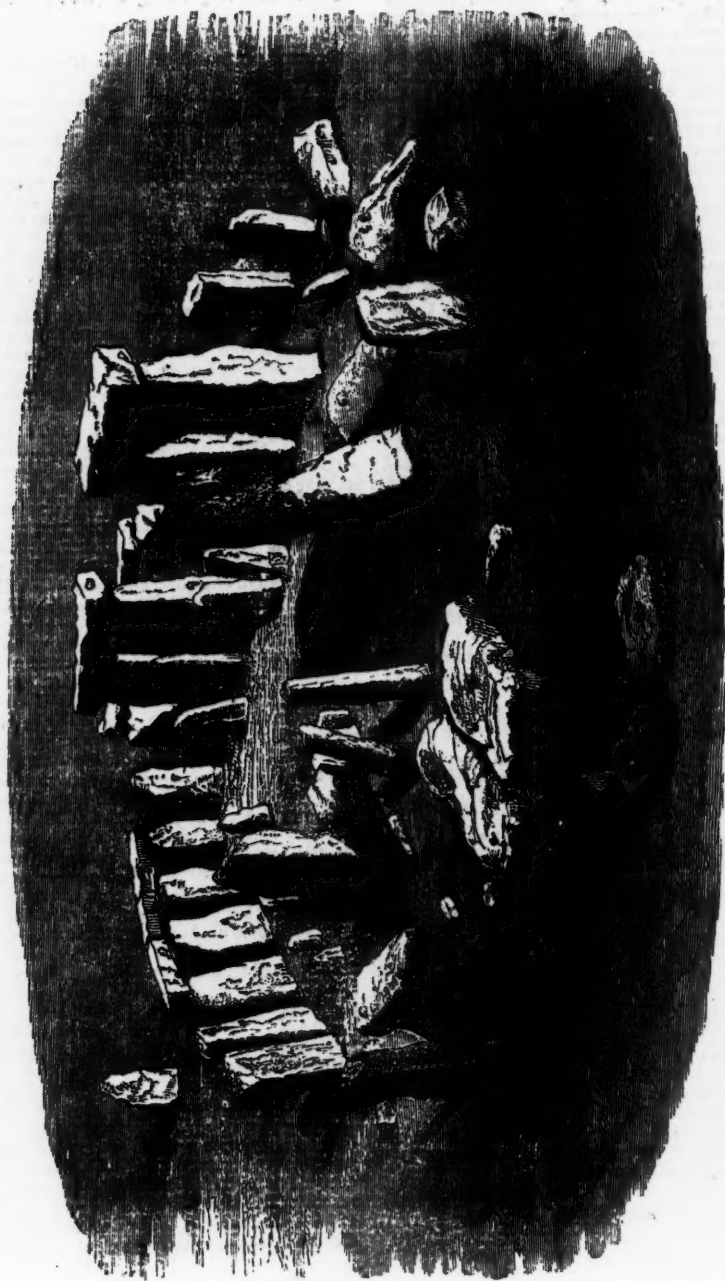
Nov. 17.—Mr. Munro, President, in the Chair. —Mr. Postgate read a Paper on the Reform of the Pronunciation of Latin and Greek, considered as a practical University question.—A discussion followed, in which the President, Prof. Mayor, Prof. Skeat, Mr. Verrall, Mr. Candy, and Mr. Ridgeway, took part. A resolution was passed that a Committee be appointed for the purpose of drawing up a scheme for the reform of the present pronunciation of Latin, to be submitted to the Society at a subsequent Meeting.

GLASGOW ARCHAEOLOGICAL SOCIETY.—Nov. 17. —At the annual general meeting, the Report of the Council was submitted and approved. It is intended to publish a new part of the Society's *Transactions*, before the end of session 1881–82. The Marquis of Bute, the Marquis of Lothian, Dr. Arthur Mitchell, Mr. W. J. Thoms, F.S.A., Mr. Walter de Grey Birch, F.S.A., and Mr. G. L. Gomme, F.S.A., were, on the recommendation of the Council, admitted honorary members. The office-bearers for the year were elected—Professor Young, President. —Mr. Alexander Galloway, Foreign Society, read a Paper upon the archaeological work recently undertaken in foreign countries.

The Antiquary's Note-Book.

Stonehenge.—(See ante ii. 150–51; iv. 86). We propose printing from time to time descriptions, taken from authenticated sources, of the prehistoric monuments of the British Isles. Of course many of these will be known to our readers in some shape or other, but it is thought that to have at hand a reference to them would be carrying out one of the most salient features of the Note-book. At the present time special attention has been drawn to the condition of Stonehenge, and hence we begin with this well-known monument, and the more readily because, by the courtesy of Messrs. Longmans we are able to give a reproduction of the engraving affixed to the newly-published fourth edition of Sir John Lubbock's *Origin of Civilization*. We have already spoken of Stonehenge, and therefore in the present note shall rest contented in giving some information additional to that of Dr. Nicholson in the second volume of this journal, and to Mr. Osborne's useful quotations from the *European Magazine* upon the fall of some of the stones in 1797. Professor Boyd Dawkins has described Stonehenge as it originally stood, and places its date as a monument of the Bronze age:—

"It consisted of a circle 100ft. in diameter of large upright blocks of sarsen stone 12ft. 7in. high, bearing imposts dovetailed into each other so as to form a continuous architrave. Nine feet within this was a circle of small foreign stones, and within this five great trilithons of sarsen stone, forming a horseshoe; then, a horseshoe of foreign stones eight feet high, and in the centre a slab of micaceous sandstone called the altar-stone. When perfect it probably formed a temple like the restoration made by Mr. Brown. At a distance of 100ft. from the outer line a small camp, with a ditch outside, formed the outer circle, 300ft. in diameter, which cuts a low barrow, and includes another, and therefore is evidently of later date than some of the barrows of the district. A foreign block near the first great trilithon, on the north-eastern side, has two holes in it, which, in the opinion of Mr. Stevens, have probably been intended to receive libations like the elf-stones and cup-stones. The foreign stones composing the inner circle and the inner apse, some of which are igneous, may have been derived from Wales, Cornwall, or from the Channel Islands. It is obvious that they would not have been transported to Salisbury Plain excepting under the influence of some strong religious feeling, and a peculiar value must have been attached to the material, since the stone of the neighbourhood would have satisfied all the purposes of a monument. 'If Stonehenge,' writes Mr. Stevens, 'was erected at two distinct periods, the horseshoe and circle of foreign stone probably formed the earlier temple.' It may even have been erected elsewhere at some former period, and then transported to Salisbury Plain and again set up. An intrusive and conquering people may have brought these hallowed stones with them, and have added to the impressive appearance of their old temple in its new situation by repeating its features on a far larger scale, using local stone for the purpose. The date of Stonehenge is indicated by the surrounding tombs. Sir Richard Colt



STONEHENGE, AS AT PRESENT.

Hoare counted 300 barrows within twelve square miles, and in the days of Stukeley 128 were visible from a hill close by."—Dawkins, *Early Man in Britain*, pp. 372-376. William Smith, in his *Particular Description of England*, 1588, a MS. edited by H. B. Wheatley and E. W. Ashbee, figures Stonehenge in the twenty-second plate. The circle is represented as very nearly complete, though its quaint drawing does not allow us to compare it with any degree of preciseness with the figured restoration in Mr. Dawkins' *Early Man in Britain*, p. 374. Still the leaning stone now in dispute seems to be in its original position, and the south side, which is now very much disturbed, seems to be tolerably perfect. The whole circle is represented as surrounded by a rampart. Unfortunately Smith does not say anything about the monument in his MS.

Remains of Stoke Old Church.—The following Paper, by Mr. C. Lynam, of Stoke, taken from the *Staffordshire Advertiser*, on the "Remains of Stoke Old Church," which have recently been re-erected in the churchyard, should find a place in THE ANTIQUARY:—One day, passing along the dry beds of the former water-courses near to Upper Boothon Mill, the writer hereof noticed a stone, shaped to some special purpose. He looked further, and observed several others, and amongst them, one, not only shaped but modelled. This, it was clear to him, had been the base of an ancient pillar, and it was soon perceptible that these stones were the remains of Stoke Old Church. With this idea they were sent to his garden, at Hartshill. As the workmen got up one stone, others appeared, and in time some cart-loads were turned up. At Hartshill they were sorted and rudely put together, when the Rector visited them, and expressed a wish to have them erected in the old part of the churchyard. Excavations were then made, and the foundations of the old work were come to, and these remains (taken out of the overflow course from the mill-pond at Boothon) have been erected on their former site. They mainly consist of two arches and their piers. The western pier is a "respond," and has been rebuilt as such. One of the others is octagonal, and the other circular. The arches are semi-circular, and are formed of two orders, with moulded edges; they are surmounted in part by their original dripstone. In the spaces between the arches have been placed some carved stone heads from the old church, which had been at Cliffville for some years; also one carved corbel, which had been a long time in possession of the writer; and at the termination of the western dripstone on the north side a carved head, most kindly given by Mr. Holtom, from Stoke Hall. In addition to the arches and their supports, parts of other pieces have been put up, and, what perhaps is of more interest than any other part, some Norman remains of the arch of a doorway were also found at Boothon, and have been embodied in the re-erection. It is a singular fact, that a carved capital belonging to those early Norman remains had been preserved at Cliffville, and is now built in with the others. In addition to the erection of the arches, the foundations of the old chancel have been raised and clearly defined. The original altar-slab, which has lain on the ground against the east wall of the chancel ever since the old church

was taken down, has been raised, whereby its various parts may be distinctly seen. The old font, which has also been preserved at Cliffville, is re-erected in what may be considered its original position. A portion of the shaft of the churchyard cross, found some years ago against the south wall of the chancel, has been put up near to the vestry of the present church. Of the date of these early remains, it may be fairly said that the bit of the shaft of the cross is the earliest, being, no doubt, prior to the year A.D. 1100. Next come the fragments of Norman workmanship, which are early in that style, and may be said to have been executed before A.D. 1150. Then come the piers, with their moulded capitals and bases, and the arches they bear, which may be assigned to the period between A.D. 1200 and 1245. The base of the chancel walls, the altar-slab, and font are also of this date. From these remains, and from various illustrations of the old church, it may be pretty safely accepted that Stoke Church, including the chancel, nave, and aisles, was uniformly rebuilt in the first half of the thirteenth century. It would be interesting to find whether there is any record confirming this view. Something should be stated as to the manner of the erection of the old stones, and it may at once be emphatically said that no stone now again put up has been altered in any way or shape. Every one of them is now as it was found, so that the genuineness of their original form is absolute. This has been the ruling idea throughout the work, and in order to further it and to pronounce it, the necessary filling-in has been done in common brickwork, which, while it draws a sharp line between itself and the ancient work, sufficiently insures its own modernness. If stone had been used instead of bricks, in the course of time the identity between ancient and new work would have been obscure; now it is clear, and will always remain so. The next idea in the erection was that the work should be put up in a substantial manner, and to this end cement has been used throughout the rebuilding. Then it was considered desirable that the work should be put together so as to avoid dilapidation as much as possible, and for this reason the walls have been covered with tiles so as to throw the weather off the work.

Popular Names of Tumuli, &c. (iv. pp. 77, 219).—*Merry Maidens*. Nearly all the circles in the neighbourhood of St. Buryan's, Cornwall, are called Merry Maidens or Nine Maidens, irrespective of the number of stones really contained in them—the tale running that the stones are maidens petrified in the act of dancing on Sunday. *Journal of Anthropological Institute*, vol. i., appendix, page 2.

Logan Rock. A huge block of granite, weighing, it is said, 60 or 70 tons, on the summit of the cliffs by the sea coast, and rocks slightly when pushed. The promontory on which it stands is called Treryn Castle. Cornwall. *Journal of Anthropological Institute*, vol. i., appendix, page 3.

Nine Maidens, at Boscawen-un. About sixty feet in diameter, and consisting of nineteen stones, with one nearly in the centre leaning in a north-easterly direction, and about 9 ft. high by 2½ by 1½. *Journal of Anthropological Institute*, vol. i., appendix, page 3.

Chun Quoit. A column consisting of four upright stones, two of them 7½ to 8½ ft. long, and 1 to 1½ ft.

thick, rising about 4 ft. above the ground outside and 7 ft. above the ground inside. They stand about 5 ft. apart, forming the sides of a chamber, one end of which is almost entirely enclosed by another stone. Cornwall. *Journal of Anthropological Institute*, vol. i., appendix, page 3.

Men-an-Tol. An upright stone 3 ft. 8 in. high, 3 ft. 10 in. wide, and about 1 ft. thick, having a hole about 18 in. in diameter through it. It faces about north-east and south-west, and has a four-sided upright stone, 4 ft. high and 1½ ft. across each side, placed 7½ ft. to the north-east, and a stone, similar but three-sided, at the same distances to the south-west, against which another similar stone lies flat on the ground. Beyond each of these two equidistant upright stones but not in the same straight line, stands a small upright stone. Near Penzance. *Journal of Anthropological Institute*, vol. i., appendix, page 4.

Hurlers (The), in the parish of St. Cleer, Cornwall. They appear to be three ovals, standing as it were on a line running in a north-easterly direction. *Journal of Anthropological Institute*, vol. i., appendix, page 5.

Longstone Circle, on Scorhill Tor, Dartmoor. An oval circle, the diameters of which are respectively a little more and a little less than 80 ft. It now consists of twenty-four upright and six fallen stones. *Journal of Anthropological Institute*, vol. i., appendix, p. 6.



Antiquarian News.

The researches undertaken for a few months at Epidaurus, by the Greek Archaeological Society have been successful. One of the most celebrated theatres of antiquity, that of Æsculapius, has been discovered. It is constructed of Pentelic marble, and was capable of holding at least 30,000 spectators. The theatre is built under a hill, the summit of which was covered with a sacred grove. In form it is a hemicycle; the steps are divided into two parts—the upper, measuring on the lowest level about 233 yards in length, consists of twenty rows of seats traversed by twenty-four staircases, which enabled spectators to gain their places with ease. The lower part, separated from the upper by an esplanade several yards wide, contained three rows of seats and thirty-two of steps, to which access was given by twelve staircases. Several statues were unearthed, all, however, unfortunately, in a mutilated condition. The results hitherto obtained cannot but encourage the society to continue its work.

There are in the British Museum several texts of great interest for the light they throw upon the religion, superstition, &c., of the ancient Assyrians and Babylonians. Mr. T. G. Pinches communicates to the Society of Biblical Archaeology an account of these texts. They comprise what have been called Hæmerologies (of which several fragments exist, together with one almost complete) and calendars. Of the latter we have two in the national collection, each of a different character. The more complete of the two, of which two copies exist, is extremely difficult to translate, but what is certain is often of a

most interesting character. Most of the directions are very commonplace, such as, "In the month of Nisan, the first day is wholly lucky;" or "the fourth, half the day is lucky;" or, "the eleventh, a day of joy of heart." Some of the directions, however, are very curious, as those for the fifth and sixth of Iyyar. That for the fifth is, "If one take not a wife, one grows old;" and that for the sixth, "Take a wife and grow old." On the ninth of Iyyar there is the information that "If one eat fish, one takes evil;" and the twentieth is an excellent day for killing a snake. The other tablet, which contains only the first four months—namely, Nisan, Iyyar, Sivan, and Tammuz—differs entirely with regard to the omens, and devotes a long paragraph to the first day of each month. It is noteworthy that there is no mention of a regular sabbath, it being only here and there directed that "one should not pay money," or that "one should not ride in a chariot," or in a "ship," on certain days—recommendations made, not on account of the sacredness of the day, but only because it was considered unlucky to do these things.

The workmen who were making a trench for a drain across the road at the bottom of the Wyle, Shrewsbury, found, at the distance of about 8 ft. from the shop front, the remains of a red sandstone wall, of very good masonry, at least 3 ft. thick, and at 14 ft. further south similar remains of another wall running parallel to the first. These seem to mark out the line of road leading to the Old Bridge.

From the excavations now being made for the sewer in St. John's Road, Hertford, it appears that the monks who inhabited the ancient Priory must have been buried in that spot. The graves dug in the gravel are clearly visible, and contain a quantity of human remains, many of the skulls being in a very perfect state of preservation. From the fact that not a particle of iron or other metal has been found with the remains, it is evident that no coffins were used for interment; but the monks were simply wrapped in cloaks or cassocks, and laid on a layer of flints. No medal or coin of any description has been found to determine the date of their burial.

We learn, from a report presented by Mr. F. H. Middleton to the Royal Institute of British Architects, that the High Wycombe Grammar School is about to be pulled down. The oldest part of the building now remaining is a very fine late Norman hall, about 1160, arranged with nave and aisles. The nave is 62 ft. by 16 ft., and the aisles are 8 ft. wide. The arcade is formed of plain square semi-circular arches in five bays. The pillars are alternated round and octagonal, 2 ft. in diameter and 8 ft. 6 in. high. They have square moulded abaci and are carved in a very spirited manner with foliage and dragons. All this fine stonework is as fresh and sharp as if it were new. At the north of the nave is a curious bread-oven, which appears to be contemporary with the Norman wall it is in. At the dissolution of religious houses the building was granted by Elizabeth to the corporation, to found a grammar school, and for this purpose it has been cut up into many rooms.

The oldest remaining half-timber house in Hereford was offered for sale by auction recently. The

building, which is in Butcher's Row, dates from 1621, and it is supposed that the architect was John Abel. The ornament on the gable suggests that originally the house belonged to a butcher. A large hall is within the building, with a chimney-piece on which the arms of the Tanners', Fleshers', and Butchers' Guilds are carved.

Lieut. Conder has taken his surveying party back to Jerusalem for the winter, bringing with him the results of his first campaign across the Jordan. After the preliminary work of reconnaissance and measuring the base-line was accomplished, the survey was begun, and up to the present 500 square miles have been successfully completed. It was found that in the East more rapid progress can be made than in Western Palestine; while the cheapness of food and forage is some set-off to the heavy payments required by the Arabs for escort. Over 600 names have been collected; more than 200 ruins have been examined; some 400 cromlechs have been found; and plans, sketches, and photographs have been taken. In addition to the cromlechs, several menhirs or standing stones have been found, and ancient stone circles in connection with both classes of monuments. Among the sites explored are Heshbon, Elealah, Madeba, Baal-Meon, Nebo, and Pisgah, the hot springs of Callirhoë, Rabboth Ammán, and the Jordan valley. Lieutenant Conder reports that he has found the place of the worship of Baal Peor, and the site of Bamoth Baal; that he has an important suggestion to make as to the "bedstead" of Og; and that he has discovered the method by which the enormous stones used at Arák el Emir were brought up from the quarries. The party are now engaged in reducing their observations into shape at Jerusalem.

We are informed that the old church at Long Ditton will very soon be demolished, the materials having been sold for £60. Surely this cannot be. We should hardly have thought that, for the sake of so pitiful a sum, it was worth while to destroy the building. It occupies the site of the former church, which has stood there from time immemorial; contains its tombs and its traditions, and is in itself a most picturesque object.

Thackeray's house in Kensington Palace-gardens, has just been sold. This fine mansion possesses more than the interest which ordinarily attaches to the dwelling-places of distinguished men, for it was not only lived in, but built, by Thackeray. It is of red brick, and, as befitted the limner of Queen Anne manners, is built in the style which has been so generally named after that sovereign.

The Naples correspondent of the *Daily News* writes:—"Near the railway line at Reggio has been found a fine mosaic in the Greek style. It is rectangular, and in the middle is a circular border, within which is a beautifully designed youthful figure driving a chariot, holding the reins in the left hand, with a spear of a trident form in the right, in the act of striking. The mosaic is of little stones of glass paste, black and white. On further excavation another mosaic was found on the other side of a wall, better preserved than the first, and

seemingly still more beautifully worked. Only the corner of this pavement has been uncovered, but the border shows that the workmanship is exceedingly fine.

As some workmen were making repairs in the roof of a house belonging to Mr. John Stevens, of Broughton-Astley, near Lutterworth, Leicestershire, there was found under a rafter a bag containing twenty-six coins—crowns, half-crowns, shillings, and farthings. In date they range from 1670 to 1710. There are several crowns and half-crowns of the reigns of Charles II. and William III. The most recent is a coin of Queen Anne's, bearing date 1710. The coins are in a state of good preservation. The house was formerly the manor house of the parish, where the family of the Astleys, who have given the name to the parish, lived. It is now a farm-house and public-house.

The tower of the ancient church of Hendon having been in a dangerous condition for some time past, has now been thoroughly restored. The floors of the clock room, the bell room, and the belfry, have been relaid, and the windows well protected with new oak weather boards. The tower has a pierced parapet. The height of the tower to the summit of the pinnacles is 43 yds.; square of tower, taking in the walls, 47 ft. It may be noticed that the chimes were given to the town in 1662.

Adwick Church, Yorkshire, which is said to have been in a dilapidated condition for years, is about to be restored.

The anniversary meeting of the Society of Biblical Archaeology will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, January 10th, at eight p.m., when the council and officers of the Society for the ensuing year will be elected, and the usual business of the meeting transacted.

A photograph of the stone which a week or two ago was discovered built into the masonry of the west wall of St. Mary's Church, Monmouth (see *ante* iv. 274), and about which much difficulty was experienced in determining its original use, having been forwarded by Mr. Waugh, of Church Street, to the Rev. Thomas Lees, of Carlisle. Mr. Waugh has received the following reply:—"The object represented is a 'Holy Water Stock,' and, I think, of the twelfth century. At a church in Westmorland I know one of that date, but of a much more ornate character, and the drain passes down the stone as in a font. From the *Rites of Durham*, p. 32, I copy the following passage regarding the use:—'There was two faire Hallewater Stones belonging to the Abey Church of Duresme, all of verie faire blew marble . . . being kept verie clene, and alwaies fresh water was provided against every Sonnday morning by two of the bell-ringers or servitors of the church, wherein one of the Monncks did hallow the said water, verie earlie in the morning before divine service.' The hole at the side was for conducting the water to a drain inside the pillar or wall against which the *bénitier* stood." Mr. Waugh has kindly sent us a photograph.

Nearly five years ago the Dean and Chapter of Lichfield issued an appeal for means to enable them to carry out an undertaking which had been long

contemplated, namely, the restoration of the noble west front of their Cathedral, which has never yet been properly and architecturally restored since it sustained such terrible damage during the siege of the Close. Under the guidance, however, of the late Sir Gilbert Scott, plans have been completed by which the remaining original features of architectural beauty may be permanently reproduced. The two western spires are now thoroughly restored and furnished with lightning conductors on approved principles. The whole of the south-west tower and the upper stage of the north-west tower, as well as the intervening gable, with the great western porch beneath it, are now completed, leaving yet unrestored the greater part of the north-west tower. This it is proposed to complete in three stages, for which three separate estimates have been prepared.

The ancient custom of making a present of fine cloth to certain high officers of State and gentlemen of Her Majesty's household, has just been observed by a committee of the Court of Aldermen of the City of London. The custom seems to have originated in a desire to encourage competition in the ancient woollen cloth work of the City by sending specimens of its finest produce to those best qualified to judge of its excellence. Blackwell Hall, the head-quarters of the trade in former days, covered the spot where the City Library now stands. The official order for the distribution, says the *City Press*, provides that pieces of cloth of four and a half yards each shall be sent to the first Secretary of State, the Lord Chancellor, the Chamberlain of the Household, the Vice Chamberlain of the Household, the Lord Steward, the Comptroller, the Lord Chief Justice of the Common Pleas, the Chief Baron of the Exchequer, the Master of the Rolls, the Recorder of London, the Attorney-General, the Solicitor-General, and the Common Serjeant. The order further states that six yards of black cloth and six yards of green cloth shall be given to the Town Clerk, four yards of black and two yards of green cloth to the chief clerk in the Town Clerk's office, four yards to the Attorney in the Exchequer and four yards to the Attorney in Chancery, four yards to the Recorder's clerk, and four yards to the usher of the Court of Aldermen. The distribution is carried out by the hallkeeper.

An exhibition of heraldry, seals, and genealogical records will be held at Berlin from April 1 to May 31 next, under the patronage of H.R.H. Prince Charles of Prussia. The participation and support of all persons who are interested in heraldic art are invited on behalf of the above-named exhibition, to which the Royal Family of Prussia have promised to contribute an important and highly interesting collection of the genealogy, heraldry, and seals of the house of Hohenzollern. It is hoped that the numerous and valuable collections of objects of interest suitable for such an exhibition in the possession of the nobility and gentry, as well as of public and corporate institutions in Great Britain and Ireland, may be well represented in this forthcoming exhibition.

The head master of Westminster School published in the *Times* of November 28, some remarks upon Ashburnham House and a memorial to the governing body. These state that the Chapter themselves have in

past years greatly altered and disfigured Ashburnham House. It had originally two wings; one was destroyed and never restored. About 1848 the roof was taken off, a story added, and a dome in the ceiling of the drawing-room demolished, the external elevation being ruined. The house now has no beauty externally, and hardly any features of interest internally, except the staircase, which would in any case be preserved. We do not think, judging from subsequent letters in the *Times*, that all these statements are confirmed, and we hope that Ashburnham House in its present state may be preserved from the school authorities.

An interesting antiquarian discovery has been made on the premises of Mr. H. Boxall, 19, Mary-le-Port Street, Bristol, during some alterations, a fine freestone mantelpiece, ornately sculptured, and bearing a shield charged with the arms borne by George Harrington, Mayor of Bristol in 1617, having been exhumed from a thick covering of mortar. Harrington's residence, whilst mayor, was in Corn Street. Mr. J. F. Nichols, City Librarian, points out that this coat, which in the Mayor's Calendar is ascribed to the above Mayor, is there tintured incorrectly, colour upon colour. The curious thing in connection with these arms is that they occur twice in the same street—viz: on the fronts of Nos. 38 and 40, below the first-floor windows. This raises a question as to whether these were not the arms of the Brewers' company of Bristol, and were borne by Harrington with a difference for his own coat, he being a brewer, just as Robert Aldworth bore for his coat the arms of the Marchants Venturers with a difference.

The Cambridge Antiquarian Society visited Royston recently. The cave was seen under the guidance of Professor Hughes, who remarked upon its position at the junction of four parishes, and called attention to the rudely-cut figures and other carvings on the wall, which he attributed to the eleventh or twelfth centuries. The Rev. S. S. Lewis said the cave was at the junction of two Roman roads, the figures on the walls represented the High Altar, St. Katherine, St. Christopher, St. Lawrence, St. John, and St. Thomas of Canterbury. A hermit of Royston existed in Edward VI.'s time; but there was no intimation that he lived in this cave; the only bones found in it were those of domestic animals. The priory church was next visited, Mr. W. M. Fawcett, M.A., explaining its leading features, and expressing his regret that the fine chancel-screen, described in Cussans' *History of Hertfordshire*, had been removed in modern times. Mr. Bendall said the screen was cut up and reformed into the present pulpit and reading desk; the original font was turned out by the late vicar, and was bought from the stonemasons by a farmer, who used it as a trough under a pump. It eventually was purchased by a neighbour, Mr. Phillips, to place in his garden.

The chancel of Caynham Church, Shropshire, has been opened. It was found necessary some time since to take down the ancient Norman church on account of its dangerous condition. On the thatched rafters of the roof and some portion of the main walls being removed, the whole structure gave way, with the ex-

ception of the curious triple arch dividing the nave from the chancel. The north, south, and west walls of the tower have also been preserved.

The parish church of Eberston, Yorkshire, was reopened early in the month, after restoration, begun in 1869. The tower has been carefully restored, much of the walls of the nave and chancel rebuilt, the former rough roof of oak and fir, with lath-and-plaster ceiling, has been replaced by an open roof of pitch-pine.

Sir Henry Cole wrote to the *Times* of Nov. 14, as follows:—"Some of the most valuable specimens of wall paintings, centuries older than the Reformation, are preserved in this country in the Chapter-house of Westminster Abbey, and they have been brought to public view by the judicious restoration of the Chapter-house, freely open to the public daily. I have known these wall paintings for more than 50 years. In 1830 they were hidden behind the record presses, and were certainly in much better condition than they now are. Indeed, every time I see them they appear to be more and more decaying, and a week ago I observed little parts were about to peel off. The paintings are well worth looking to, and I recommend glass covering as necessary to preserve them, which should be placed before them without delay. I write this in hope that the proper authorities may be moved to do what is necessary to preserve these very rare remains of ancient pictures."

Mr. Joseph Anderson delivered early in November the fourth of the present course of Rhind Lectures in Archaeology, at Edinburgh, when he dealt with "The Brochs, or Dry-Built Round Towers of Scotland."

Among the many fast 'disappearing' objects of antiquity in the City of London, we understand the authorities propose removing that interesting piece of old London wall now standing in St. Martin's Court, Ludgate Hill, for the purpose of widening the entrance to Little Bridge Street, Blackfriars. We trust every care will be taken during the demolition to note anything of interest that may be brought to light.

A monument of considerable interest and importance has arrived at the British Museum. It comes from Jerabius, on the Euphrates, the supposed site of the ancient city of Carchemish. It is of basalt, standing nearly six feet in height, and having a figure sculptured on the one side, and an inscription of five lines in hieroglyphics on the other. It seems likely that the inscription is of a religious character, the sculptured figure—which is unfortunately mutilated by the absence of the head—being probably that of a priest in sacerdotal attire. The inscription belongs to the class which has been termed "Hittite." A somewhat painful interest attaches to the new monument as having been examined and copied by the late Mr. George Smith on his last journey to Asia—a journey during which his valued life was lost to his country and to science. Mr. Smith drew up, at least tentatively, a Hittite alphabet, which together with his drawing of the monument, is preserved in the British Museum Library.

Correspondence.

ANGLO-SAXON ARCHITECTURE.

Many of my friends are aware that I am endeavouring to collect all the information that I can on the subject of the buildings commonly called *Anglo-Saxon*; and, although Mr. E. A. Freeman objects to that name for them, it is the name by which they are generally known, and it is likely long to be so.

My object is to get together as far as possible all that is extant on the subject, with a view to a new, improved, and enlarged edition of what was, for about forty years, the *Appendix* to Rickman's work on Gothic architecture. His system begins with the Norman style, and his object was to instruct architects for practical work; whereas anything before the Norman style is evidently a matter of antiquarian interest only, and it is well known that the *Appendix* was originally an addition to the third edition of Rickman, from information supplied chiefly by Mr. William Twopeny. In the seventh edition of Rickman, published last year, I have omitted this *Appendix*, with the intention of making a separate work of it. During the last summer a good deal of fresh information on the subject has come under my observation. I have seen, perhaps, a dozen examples, wherein walls of the Anglo-Saxon period have been brought to light by scraping off the plaster in the restorations of the Victorian era.

During the recent visit of the Archaeological Institute to Bedford I saw three instances of this, in addition to which I have heard or read of other cases, in which the surface of the walls, covered with shallow sculpture, in a sort of diaper work, has been found under Norman work. At Kirtton-in-Lindsay, Lincolnshire, the priest's door on the south side of the chancel has the tympanum carved with such diaper work in good preservation, under bold Norman arch mouldings, clearly showing the use of older materials in the Norman period. The church is a curious and interesting one in many ways, and it was one of the three that were given by Bishop Remigius to the chapter of Lincoln Cathedral, of which Stow is another, where the transepts are also of the Anglo-Saxon type. In St. Leonard's Church, at Wallingford, in Berkshire, the piers of the chancel arch are carved with this sort of early and shallow diaper work, which was brought to light only by scraping off the plaster in the recent Victorian restoration. At Bampton, Oxfordshire, a very fine church of various periods, in the vault, under the central tower, there is some of this sort of early diaper work, evidently used as old materials by the builders of the thirteenth century. I have no doubt that many more similar instances are to be found if looked for, and I shall be glad to be informed of any not already in the list published in the Glossary. I have had a list made of all the stone churches that are mentioned in the *Saxon Chronicle*, and in Bede, and other early chronicles, and I hope to find more instances in which the records fit with the existing remains, which is always the difficulty.

The excellent lectures of Mr. Anderson on *Scotiana* in *Early Christian Times*, recently published at Edinburgh (see *ante*, iv. 248), throw a good deal of new light

on the architectural history, but show it came from Ireland and not from England, and, therefore, is only indirectly connected with the present subject; but no doubt the general characteristics of each century would be the same in both countries, though perhaps during one generation one country may have been rather in advance of the other. In part of Scotland there is a remarkable series of tomb-stones, eight feet high, with shallow sculpture, called by some Celtic and by others Runic. These seem to agree with two ancient stones in the Ashmolean Museum at Oxford, on which the sculpture has always been called Runic. This opens a wide field for examination and comparison, but without much reference to Anglo-Saxon work. A good deal more attention has been given to this subject recently than appears to have ever been given to it before.

JOHN HENRY PARKER, C.B.



ARMS OF WOLVERHAMPTON.

I shall be glad if any of your readers or correspondents can inform me how it happens that the borough of Wolverhampton bears, besides its proper coat of arms, the arms of King Edward the Confessor, a cross patonce between five martlets; and also the arms of England and France quarterly. The former appear in a small escutcheon on the dexter side of the shield containing the arms of the borough, and the latter in a small escutcheon on the sinister side of it. I cannot understand it at all. The town of Wolverhampton existed, I believe, in Saxon times; but the existence of the borough dates only from the Reform Bill of 1832. I may mention, at the same time, that we read in Hone's *Year Book* (p. 772), of an escutcheon, on which were the arms of Edward the Confessor impaling those of England and France, surmounted by a crown set with crosses and fleurs-de-lys, and supported by angels in long robes and ermine tippets which appeared till the year 1830 on the east wall of the old archiepiscopal palace at Croydon. The palace was built in the reign of Henry VI. What had the Archbishops of Canterbury to do, with the arms in question?

MONTAGU WEBSTER.

Hill Vicarage, Sutton Coldfield.



SLOPING NAVES.

(iv. 135, 228, 278.)

At Cockington Church, near Torquay, in the restoration of which I am now engaged, there are six steps from the tower at the west end down to the nave, and there is a slope in the nave pavement of six inches from west to east. The church consists of nave, aisles, and chancel, with chapels; the entire fabric, with the exception of a portion of the west wall of the north aisle, being Perpendicular work of one period. There is at present a single step up to the chancel, and another to the sacrum; yet I found the piscina in the south wall less than eighteen inches above the pavement, and the blocked-up priest's doorway on the opposite side only about three feet high above the pavement. I arrived,

therefore, at the conclusion that, besides the present steps, leading down from the west doorway to the sloping floor of the nave, there must have been originally steps down to the chancel, and again further east to the altar. I am given to understand that Mr. Christian, architect to the Ecclesiastical Commissioners, has visited the church since my inspection, and generally coincides in this opinion. The church is situated in the park of Cockington Court, and the ground outside rises westward very considerably. The unusual levels of the church, therefore, would appear to have been suggested by the peculiarities of the site. The effect from the western entrance must, I think, have been impressive. As is generally known, the altar, in Devon and Cornwall churches, was seldom raised high, and the sill of the east window is usually low. It was the screen—as at Cockington, where it remains—which conveyed the idea of sanctity and mystery.

JAMES HINE, F.R.I.B.A.

Plymouth.

Tawstock Church, North Devon, has the floor lower towards the east end. At the first piers from the west end of the nave there are two or three steps extending across the nave and aisles, the floor slopes thence to the chancel-arch at which there is a descent of four or five steps into the chancel. The fall of the ground is from west to east. Halifax parish church has five or six steps descending from the western tower (which is open to the church) into the nave. Between these and the cross passage from the porch doors, the floor is at two levels extending across the whole circle of nave and aisle, with steps down from each level. From the cross-passage there is a slight fall to the chancel screen, from whence the floor eastward is raised by steps in the usual manner, a vestry being formed under the chancel. The ground here falls from west to east.

St. David's Cathedral has not only the nave floor inclined upwards from west to east, as mentioned by your former correspondent, but the whole of the floors follow the same inclination. Towards the east end of the nave is a flight of steps to the platform in front of the vaulted choir screen. This platform slopes, and so do the floors under the screen, the choir floor, the several grades of the Presbytery floor, and the altar pace. By the several slopes and steps the altar-pace is raised to the height of about 13ft. above the floor at the west end of the nave. The transept floors, like those of other parts, fall from east to west. There is no crypt, but the inclination of the floors is a following of the declivity of the site.

In a new church now about to be built on a hill-side near Croydon, it is proposed to slope the nave floor.

CHARLES R. B. KING.



SOME EARLY BREACH OF PROMISE CASES.

(iv. 185.)

Mr. Bird will be glad to hear that the result of Master Walter Lempster's action on behalf of Lucy

Brampston—or rather on his own behalf—may be gathered from the will of the said Lempster, which was proved in the Prerog. Court of Canterbury, in 1487 (fo. 3 “Milles.”) In that will occur these bequests:—

dilecte servienti et filie mee in lege Lucie Brampston filie Katherine uxoris mee ducentas marcas Item cum quedam accio per me mota extitit et adhuc pendet in Curia d’ni Regis de Scaccario suo apud Westm’ adversus Johannem Tate et Johannem Swan nuper vicecomites Civitatis Londoniensis pro recuperacione tricentarum marcarum in quibus quidam Ricardus Narburgh michi legitime condemnatus extitit et ea de causa in prisiona de Ludgate, London’ ut prisonarius detentus et extra eandem prisonam ob defectum bone custodie evasus voluntas mea inde est Si dicte tricenarie marce adversus dictos nuper vicecomites ad usum meum imposterum recuperate fuerint tunc volo quod dicta Katerina uxor mea habeat centum marcas ad inde inveniendum unum Capellanum idoneum Divina pro anima mea ac animabus parentum fratrum sororum et benefactorum meorum ac omnium fidelium defunctorum celebraturum Et volo quod dicta Lucia habeat inde alias centum marcas ad inde faciendam suam liberam voluntatem.

Which for the convenience of some of your readers I will thus translate:—

“I leave to my beloved servant and daughter-in-law, Lucy Brampston, daughter of Katherine my wife, two hundred marks. Also, whereas a certain suit, promoted by me has been proceeding and still is depending in the Court of Exchequer of our lord the King at Westminster against John Tate and John Swan, late Sheriffs of the City of London, for recovery of three hundred marks in which a certain Richard Narburgh stands lawfully condemned to me, and was on that account detained as a prisoner in the prison of Ludgate, London, and by default of good custody has escaped from the same prison, my will as to the same is that if the said three hundred marks shall be hereafter recovered to my use against the said late sheriffs, then I will that the said Katherine my wife shall have one hundred marks to find therewith a convenient chaplain to celebrate mass for my soul, and for the souls of my parents, brothers, sisters, and benefactors, and all the faithful deceased. And I will that the said Lucy shall have thereof another hundred marks to do her free will therewith.”

Perhaps Mr. Bird will be able to pursue the story still further in the Exchequer Rolls.

Walter Lempster was buried at St. Antonine’s Church, London, and Weever gives a copy of his epitaph in which he is described as physician to King Henry VII.

J. CHALLENGOR SMITH.

90, Church Road, Richmond.

THE BIDDENDEN MAIDS.

In the parish of Biddenden, near Staplehurst, Kent, there exists a curious custom. It consists in giving to all applicants, after service on Easter Sunday, curious little cakes, bearing the effigy of two maiden ladies, who were joined together at birth and throughout

their lives, in much the same way as the late Siamese twins.

Being curious to know whether the custom is still kept up—after the lapse of more than seven centuries—in strict accordance with the terms of the bequest, I wrote to Mr. Bourne, the parish clerk at Biddenden, and have received from him a very courteous reply, in which he says:—“The custom of giving away to applicants a quantity of cakes, bearing the impression representing them, is still kept up on Easter Sunday after the afternoon service; and in addition, a number of loaves of bread, with a proportionate quantity of cheese, is dispensed to all applicants, being *bona-fide* residents of the parish. The weight of the loaves varies from year to year, according to the price of flour, generally about a 4 lb. or 5 lb. loaf.”

Mr. Bourne has kindly sent me two of the cakes, but unfortunately they have arrived broken; they would measure entire about 4 in. by 2½ in. thick, and are moulded to represent the original donors.

E. OAKELEY NEWMAN, F.R.H.S.

[Mr. Newman has since kindly sent us one of the cakes in a perfect condition.—ED.]



A RAPIER.

(iv. 231, 277.)

The weapon which “R. B. W.” calls “a rapier” is an old Scottish claymore. I have a similar one in my possession.

They were manufactured at Solingen, and imported in large numbers into Scotland.

I was in correspondence with the late Mr. Borland-Smith, at the time of his lamented death, about this question, but we had not arrived at any certain conclusion as to the date.

Like “R. B. W.,” I should be glad to learn the date. Mine has a part of the old figured leather scabbard, with steel mountings.

E. K.



HERALDIC.

(iv. 277.)

Mr. Parker’s query is easily answered. D is “eventual heiress” in his first case, and “heiress in her issue” in his second. So much misconception prevails as to the heraldic term “heiress,” that it may not be out of place to attempt a comprehensive definition.

An “heiress” is a daughter who has no brothers, or whose brothers’ issue is extinct. If these conditions are only fulfilled after her death (and she has left children) she is then an “heiress in her issue.”* No woman, of course, can be an *heraldic* heiress unless her father is entitled to bear arms.

J. H. ROUND.

* This would comprise all cases except the occasional ones where (through re-marriages) a daughter is heiress to her mother, but not to her father, or *vice versa*. In such cases the term brothers must be qualified by the proviso *ex parte de qua heres est*.

The Antiquary Exchange.

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A Block Print, in colours, of SS. Nicholas and Catherine.—What offers?—148, Care of the Manager.

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